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ABSTRACT

A college-level women's studies course on the experience of American women is presented in three units on the emerging American woman, woman and others, and the transcendent self. Unit 1 focuses on biological and psychological explanations of being female; the socialization process; Black, Native American, and immigrant women; schooling and its function as a gender-role modifier; and the effect of conflicting forces in one's life. Unit 2 discusses the patriarchal family; the family in American history; matriarchies, communes, and extended families; women alone and female friendships; women and work in America; and caring for women's bodies, souls, and minds. Topics in the final unit include the status of women, women as agents of social change, and women as artists. Athletics, centering, assertiveness training, and consciousness raising are also discussed. Materials from literature and the social sciences form the focus for each unit, which contains an introduction, study questions, and an annotated list of required and suggested reading. The appendix includes guidelines for oral history interviews and research papers. A general bibliography includes a guide to audiovisual materials. (KC)

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NEW WOMAN, NEW WORLD: THE AMERICAN EXPERIENCE

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WOMEN'S STUDIES CURRICULUM SERIES

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1977

Preface

The Women's Studies Curriculum Series consists of four interdisciplinary courses: Women and Identity, Women's Art and Culture, A Cross Cultural Study of Women, and New Woman, New World: The American Experience. Addressed to teachers of Women's Studies in American Colleges, community colleges, and universities, the courses provide both a conceptual framework and the resource materials necessary for the study of women in each subject area. Introductory remarks define the goals of each course and the main ideas of individual units; lecture outlines (or lecture topics) describe in skeletal form the specific points to be covered in class; annotated bibliographic materials (including films, slides, records, etc.) suggest resources for students and teachers; quotations for discussion pose central issues which may be discussed in class or shaped into paper topics or exam questions. Each course deliberately provides more material than would ordinarily be covered in one semester so that teachers may select and adapt the materials to suit the needs of their students.

We envision many uses for the Series. First, the courses were specifically designed to fill the curricular gap between the now widely taught introductory courses in Women's Studies (commonly, a broadly interdisciplinary treatment of issues affecting the lives of women) and the more narrow specialized research seminar. Each course considers its subject from the perspective of at least two disciplines, and ideally should be team taught. The Series also provides resources for teachers wishing to add material on women to courses in the traditional curriculum. For example, a teacher of Chinese History might adopt materials from the "Women in China" unit of _A Cross Cultural Study of Women_; teachers of courses ranging from Art History to Home Economics will find _Women's Art and Culture_ a valuable resource; the extensive bibliography in _New Woman, New World: The American Experience_ should be useful to all. Moreover, the four courses in the Series complement and clarify each other, and may be used in combination. For example, several of the courses briefly consider the subject of matriarchy; the teacher wishing to develop a full unit on this topic might compare these treatments, and then consult _A Cross Cultural Study of Women_ for a lengthier analysis. Both _Women and Identity_ and _New Woman, New World: The American Experience_ consider women's role in social change, while _Women's Art and Culture_ includes a section on art as social protest; thus a full unit on women and social change would include materials from several courses. Finally, the Series offers a solid curricular base for a college or university's newly founded Women's Studies program, as well as the means to enrich and update the curricular offerings of well-established programs.

The courses in the Series try to teach students to think critically about the complex historical, political, social, psychological, and aesthetic questions raised by the new scholarship on women. We believe that scholarship, perhaps especially that which derives from humanistic study, illumines and at its best can transform the lives of people. Since Women's Studies scholars and teachers know that scholarly evidence need not be divorced from the truth of personal experience, whenever possible we suggest ways for students to connect their study with their lives. Perhaps most important, we recognize that good teachers teach good courses; we rely on your energy and talent to bring these courses to life.

Acknowledgments

The impetus for what became the Women's Studies Curriculum Development Project came from Professor Louise Tilly in her first year as Director of The University of Michigan Women's Studies Program. Funded by grant number EH2-5643-76-772 from the National Endowment for the Humanities, the project brought together a group of Women's Studies scholars and teachers from colleges, community colleges, and universities in Southern Michigan for a weekly Research on Women Seminar. The Seminar examined the new scholarship on women in the various disciplines in order to determine how it could best be integrated into

the Women's Studies classroom. Task forces of seminar members, representing Eastern Michigan University, Central Michigan University, Western Michigan University, Schoolcraft College, and The University of Michigan then cooperatively designed the courses.

I would like to thank the members of the Research on Women Seminar, particularly those from distant colleges and universities who made the weekly trek to Ann Arbor through the historic snows of the Winter of 1977. I am especially grateful to the core group of task force members for creating coherent courses out of complex and varied materials. Thanks also go to the Office of the Dean of the College of Literature, Science, and the Arts, The University of Michigan, for providing initial funding and office space for the project; to Marti Martell, of the University of Michigan Women's Studies Program, for assisting in preparation of these materials; to Anita Clos, for her faithful assistance throughout the Women's Studies Curriculum Development Project; and to the National Endowment for the Humanities, whose views are not necessarily represented by the findings and conclusions presented here.

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New Women, New World: The American Experience

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New Woman, New World: The American Experience

INTRODUCTION

The purpose of this course is to examine the experience of American women, past and present. It places that experience within the Western tradition and acknowledges diversity within America. Designing such a course poses several immediate questions:

1) What American women (middle-class, working class, Afro-American, Native American, Anglo-American, immigrant) are we to cover?

2) How is the course to be structured so that important units (e.g., the experience of American Black women) which transcend the limitations of a strict historical outline may emerge?

3) What *kinds* of experience (e.g., work, political, domestic, imaginative) should we explore?

4) Finally, should the course focus on "notable women" and "major events'" or on the lives of the majority of American women?

The topic is broad and difficult to grasp in its entirety. We concluded that no conventional structuring would do justice to all of the concerns raised by these questions. Thus, we chose a theme, the emergence of self and identity in the American woman, and structured the syllabus so that general concepts would be illustrated by specific information.

The course offered here is consciously interdisciplinary, linking materials from literature and social science within each topic. It is composed of three units. Each unit includes a short general introduction, specific introductions for topic areas, study questions, and annotated bibliographic materials in which required and suggested readings are indicated. The appendix includes guidelines for suggested assignments and some general bibliographic references.

The course is structured so that teachers may emphasize individual units, rearrange them within the large topics, and assign more or less of the material depending on the sophistication, interests, and academic background of the students. The bibliography may be used to upgrade a library's holdings and to suggest further study. Questions included in each section will be helpful in guiding exercises and stimulating discussion. The introductory material and outlines provide a general orientation and suggest important areas for discussion. Selected audio-visual materials are listed.

Unit I, "The Emerging Woman," focuses primarily on experiences encountered by individual women as they have tried to know themselves. We begin by looking at woman's body and mind, considering important biological and psychological theories. Current research enables us to understand more about women who do not conform to the American mainstream. We begin to see how all women may be considered a minority in their responses to the social structure. Finally, we look at the socialization process as defined by a male-dominated American culture and point to its consequences for individual women.

Unit II becomes more concretely historical in focus. We look at the social contexts in which American women have lived: the family and the workplace. In so doing, we consider alternative as well as traditional structures and contexts. It is within American institutions that women's relationships with others are structurally defined. Often, it has been through these relationships that women have found the means and strength to live and act and even define themselves in non-traditional ways. This unit centers upon institutions which affect the large majority of American women.

Unit III returns to a focus on the individual, but not the individual tied by inner restraints. Rather, we treat the possibility and reality of the American woman transcending her limitations, defining herself as de Beauvoir's "subject." It is interesting to note that this process inevitably requires cooperation between and among women; both artists and agents of social change have looked to other women for strength and support. Thus, as we move through the three units, we study a process of growth which first considers difficulties encountered by women, then explores self-definition through experience and relationships with others, and then considers possibilities for transcendence.

Grading procedures and written assignments should be designed by the instructor to meet the needs of particular classes. We suggest that students undertake at least one oral history assignment (see Appendix). We have found that students find oral history both exciting and informative; history becomes immediate--not merely a list of important people and dates.

We also suggest that students do a "Notable American Woman" paper, (see Appendix) as part of Unit III and that they compare the lives of the subject of their oral history project with the notable woman they study. This comparison, which might be part of the "notable Woman Paper" or a separate assignment, will stimulate students to explore why some people (mostly men and occasionally women) are "recorded in history" and others are not.

Finally, we would like to share one more aspect of our experiences in teaching courses in Women's Studies. We have found that teachers and students find useful and enjoyable any instructional method which increases the activity and participation of students, and that students enjoy sharing their work and ideas with each other. The daily activity of keeping a journal record of thoughts and feelings provides a basis for more intense discussions in class. We recommend as well that several class periods be devoted to a seminar process in which students present their own research and written work, answer questions, and hear responses from their peers. "The American Woman's Experience" is, after all, a topic to which all can contribute. We hope you and your students enjoy creating and participating in this course as much as we have enjoyed designing it.

Unit I: The Emerging American Woman

Introduction

What does it mean to grow up female in an American culture? What are we, as women, taught about our bodies, minds, and capacities? What effect do societal and cultural myths and stereotypes have, not only on how others see us, but on how we see ourselves--on our concept of selfhood?

Unit One explores this process of self-definition. We examine the effects on our lives of knowledge and ignorance about human physiology, using chapters from Our Bodies, Ourselves, an important source of shared information and experience.

We survey some of the influential biological and psychological explanations of the female condition. We focus as well on the role of education in shaping our development, particularly how cultural expectations about woman's role influence her self-image.

We examine the special situation of becoming female in Black, Native American and immigrant communities, citing slave narratives and autobiographical writings of other minority women.

As a result of cultural pressures to conform, women who question the status quo and seek alternatives sometimes experience depression, alienation, anomie, and particularly a sense of the split self. At the end of Unit One we examine literary expressions of these dilemmas.

A. Growing Up Female in the New World

The physical basis of life is the foundation of all other activities. Our heritage, whether of poverty or Victorian gentility, has kept our bodies a mystery to us. Male doctors have traditionally been responsible for defining and describing female normalcy. Women's bodily functions, hidden from sight, were considered shameful. At the same time, a glamorized ideal of woman was used to promote the sale of innumerable products. Who among us, having read Gone With the Wind, can forget Scarlet's seventeen-inch waist? One of the most significant contributions to the liberation of women may have been made by that nineteenth-century champion of domesticity, Catherine Beecher, who introduced the use of realistically sized model-figures into Godey's and editorially castigated the physical restrictions imposed on women by the dictates of "fashion."

A twenthieth-century contribution of similar significance has been made by the Boston Women's Health Collective, whose discussion of the relationship between woman's sense of identity and her understanding and acceptance of her body ("Our Changing Sense of Self") remains one of the landmarks of the contemporary women's movement. To accept, like, and take care of our bodies is, in a sense, to accept ourselves.

We are nevertheless still faced with powerful messages of the opposite tenor: "Your bodies, as they are, are foul.

You must cover yourselves with our products to hide what you really are" (Toth). Once hidden, we are told subtly by the media, we will be closer to that elusive and glamorous ideal displayed on the covers of magazines: a sexual "Other" or "object", elusive, sterile, stylized and desirable.

How are we to survive, with our sense of self intact, this pressure to be what we are not? One way is to explore the clarity of thought and freedom of imagination to be found in women poets who sing of, describe, celebrate, and discuss their bodies. Editors often tell us that these poems are either too "private" or too trivial for publication. In constructing this course, we decided that a few such poems should be required reading, so that instructor and students could share the poet's thoughts and feelings. In the process we share our own thoughts and feelings about our bodies.

As part of its paradoxical definition of woman, the nineteenth century branded females as sexually passive and sexually voracious. These contradictions were maintained because they served institutional needs. Susan Brownmiller's discussion of the political and cultural meaning of rape removes the topic from its usual setting--in which rape is seen as the natural outcome of men's unnaturally repressed sexual instincts. Particularly important here is Brownmiller's discussion of how American cultural myths have helped to maintain rape as a cultural institution which keeps women physically and psychologically restricted.

Required Readings

Toth, Emily. "The Fouler Sex: Women's Bodies in Advertising."

Forceful and well-documented article on the effect on women of advertising dealing with deodorants, vaginal sprays, foams, scents, and other products.

Blackwell, Elizabeth. "On Sexual Passion in Men and Women," in Nancy Cott, ed., Root of Bitterness, N.Y.: E. P. Dutton, 1972, pp. 299-303.

Note the publication date (1894) of this piece. Sr. Blackwell was one of the few authorities who recognized that healthy women felt sexual desire

Chopin, Kate. "A Shameful Affair," in The Storm and Other Stories, with The Awakening, ed. with intro. by Per Seversted. Old Westbury, N.Y.: The Feminist Press, 1974, pp. 76-81.

This story describes the sexual repression in the mind of a girl in her teens. It sheds light on Edna's girlhood in The Awakening.

The Boston Women's Health Book collective. "Our Changing Sense of Self," in Our Bodies, Ourselves, A Book By and For Women. New York, N.Y.: Simon & Schuster, 1976, pp. 17-23.

__________. "The Anatomy and Physiology of Sexuality and Reproduction," in Our Bodies, Ourselves, A Book By and For Women. New York, N.Y.: Simon & Schuster, 1976, pp. 38-62.

Brownmiller, Susan, Against Our Will: Men, Women, and Rape. New York: Simon & Schuster, 1975. Require Chapter 9, "The Myth of the Heroic Rapist."

Recommended Reading

Anonymous, Papago Tribe, (Native American). "Song for a Young Girl's Puberty Ceremony," The Other Voice: Women's Poetry in translation, Bankier et al, eds., New York: W. W. Norton, 1976, p. 39.

Chester, Laura and Barba, Sharon. Rising Tides: 20th Century American Women Poets. N.Y.: Washington Square Press/ Simon & Schuster, 1973. See particularly Anne Sexton, "Little Girl, My String Bean, My Lovely Woman," (p. 171); "In Celebration of My Uterus," (p. 178); Linda Pastan, "Notes from the Delivery Room," (p. 207) and "At the Gynecologists," (p. 209); Kathleen Fraser, "Poem in Which My Legs are Accepted," p. 297.

As a result of the contemporary women's movement, women began editing and publishing each other's poems, redefining the traditional criteria for inclusion. For the first time, woman's physical self was seen as fit and proper content for poetry.

Parlee, Mary Brown. "The Premenstrual Syndrome," in Female Psychology: The Emerging Self. Ed. Sue Cox. Chicago: SRA, 1976, pp. 31-45.

A scholarly, very detailed review of the literature on pre-menstrual tension, emphasizing the problems inherent in various methods of studying behavioral changes associated with the menstrual cycle. The chief limitation of such studies is the usually negative definition of the psychological changes and the causal link assumed between physiological and psychological changes.

Questions for Discussion

1. What are the roots of women's sense of physical inferiority?
2. What effect does the commercial standard of feminine beauty have on ordinary women?
3. How does woman's ignorance of her bodily functions contribute to her alienation?
4. Do all American sub-cultures view women's bodies in the same way?

5. Why are women conditioned to be physically passive? What are some of the consequences of this passivity?

6. As part of its paradoxical definition of woman, the nineteenth century branded females as both sexually passive and sexually voracious. How is the "myth of the heroic rapist" supported by this contradiction?

7. Women were considered "sick" because of their physiological functions. How does Mary Brown Parlee show that research does not confirm or deny such an assumption?

B. Learning to be Female: Biological and Psychological "Explanations"

Simone de Beauvoir's concept of the "Other" may be used as the basis for integrating the readings concerning the socialization process. The human struggle is here seen in terms of self-definition. Readings in this unit examine how the dominant male culture poses difficulties for a woman seeking to know, respect, and care for herself; her task is difficult, for she must learn to conceive of herself as subject.

It is not only the mass media which has distorted woman's sense of self. Most of the intellectual constructs central to modern thought, when they consider the topic of femininity at all, do so from a masculinist viewpoint which must be reexamined. Women's behavior in a world governed and explained primarily by men does not necessarily reflect her essential nature, is not necessarily "natural." Indeed, women who have asserted their own view of reality have been systematically diagnosed as deviant or maladjusted; the well documented treatment of "witches" in early American history illustrates this process. (It is not surprising that poetry by Contemporary American women abounds in witchcraft imagery, usually as a symbol of strength and self-definition.)

Required Readings

de Beauvoir, Simone. *The Second Sex*. New York: Bantam, 1961, pp. xvi-xxi.

This introduction defines woman as *the Other* and explores why man has always subjugated woman. References to woman as *the Other* occur throughout the book. See index.

Koedt, Anne. "The Myth of the Vaginal Orgasm," in *Female Psychology: the Emerging Self*. Ed. Sue Cox. Chicago: SRA, 1976, pp. 378-383.

A landmark article first appearing in *Notes from the Second Year*, 1970. Contains an explanation of why Freud's erroneous distinction between "vaginal" and "clitoral" orgasms was believed for so long. A must--clearly written.

Deckard, Barbara, "The Nature of Woman: Psychological Theories," pp. 13-26; *The Women's Movement: Political Socioeconomic, and Psychological Issues*, New York, N.Y.: Harper & Row, 1975.

Bernikow, Louise, Editor. *The World Split Open: Four Centuries of Women Poets in England and America, 1552-1950*. N.Y.: Vintage Books/Random House, 1974. See particularly: Anne Bradstreet, "The Flesh and the Spirit," p. 189 (no synthesis possible for the Puritan woman); Emily Dickinson, "Witchcraft Was Hung in History," p. 208; Amy Lowell, "Witch Woman," p. 228; Adelaide Crapsey, "The Witch," p. 248; and Leonora Speyer, "Witch!" p. 250.

Recommended Reading

Ramsey, Estelle. "Sex Hormones and Executive Ability," in Female Psychology: The Emerging Self. Ed. Sue Cox. Chicago: SRA, 1976, pp. 20-30.

A sophisticated review of research into the influence of excessive male/female hormones on fetuses with a view to learning to what extent they condition aspects of behavior in humans. Ramsey suggests that social conditioning overrides hormonal influences. Lots of studies mentioned. Balanced presentation. Mentions, of course, the female sex as primal--differentiation into male at 5th, 6th week.

Questions for Discussion

1. Popular stereotypes about female "nature" have influenced serious research in psychology. That research in turn often reinforces the stereotypes. How does Freud's theory about vaginal vs. clitoral orgasms illustrate this cycle?
2. How do stereotypes about sexuality shape our concepts of male and female aptitudes for work?
3. Why are women declared taboo? What is the underlying cultural definition of a "witch"?

C. Learning to be Female: The Socialization Process

It has been argued that history has provided solid ground for theories which relegate woman to an inferior (or "elevated") position. After all, neither Rembrandt nor Shakespeare was a woman! In "The Self-Fulfilling Prophecy" Deckard argues eloquently that this and other "evidence" is a result of circular reasoning.

We have included in this section one example of nineteenth-century American propaganda which, it is important to remember, may seem "old fashioned" and no longer applicable to the lives of contemporary women only because twenthieth century methods of imposing inner restraints have become more subtle.

In "The Woman Identified Woman" the Radicalesbians argue that twentieth century fear of the label "lesbian" serves the function of restraining women's options and preventing the formation of close bonds between women. This is a position paper, full of "shoulds." The woman seeking to define herself as subject must, of course, create her own standards. She may object to the tone of this article but we believe that the argument, which is convincing, should be evaluated on its own terms. Moreover, it represents a fascinating counter proposal to the conventional ideology.

The socialization process has, not surprisingly, been a favorite subject for American women writers. Here again, women have transformed symbols and myth in order to create an imaginative framework appropriate to and helpful in the process of changing reality. The annotations of the Piercy and Sexton material should prove helpful to the instructor in her presentation of this material.

Required Readings

Deckard, Barbara. "The Self-Fulfilling Prophecy: Sex Role Socialization," in The Women's Movement: Political, Socioeconomic, and Psychological Issues. New York, N.Y.: Harper & Row, 1975.

Piercy, Marge. *To Be of Use*. N.Y.: Doubleday, 1969. "A work of artifice," (p. 3) (woman as bonsai tree--bound, distorted); "Woman in the ordinary," (p. 32) (the genuine self hidden in the ordinary, male-identified woman, is described as ready to spring out, "like a handgrenade set to explode, like goldenrod ready to bloom"); "Women's laughter," (p. 33) (Contrast between the artificial, polite laugh of male-identified woman and the raucous, genuine laughter of the women who have transcended their "role": "On the deck we sit/telling horror stories/from the *Marvel Comics* of our lives."

Sexton, Anne. *Transformations*. Boston: Houghton-Mifflin, 1971.

"Snow White and the Seven Dwarfs," pp. 3-9. (A delightful but stinging feminist updating of the fairy tale. Snow White, the model male-identified woman, loses her chance to become self-aware when she chokes on the poisoned apple.)

"The Maiden Without Hands, pp. 81-85 (somewhat reminiscent of Piercy's powerful poem, "The Friend," where the male is attracted to the female because of her crippledness. But Sexton gives this fairy tale a happy ending, the female growing back her hands as she lives on her own with her son, learning to nurture herself and her son. Her husband finds her, feels threatened but learns to live with her wholeness.

Almost any of these "transformations," (feminist fairy tales) would work to illustrate some aspect of women's socialization and the psychology that oppresses them.

Radicalesbians. "The Woman Identified Women," in *Female Psychology*, ed. Sue Cox. Chicago: SRA, 1976, pp. 304-308.

A powerful article, defining the sexual politics behind the label, *lesbian*, a label applied not just to women because of a sexual orientation but to signify and punish that woman's departure from her expected feminine role. The authors call for our no longer defining ourselves as men have defined us and "to realize and accept that being 'feminine' and being a whole person are irreconcilable."

Could be used as part of socialization of women or in The Transcendent Self. Following the article is a Judy Grahn poem, "A History of Lesbianism," an exerpt from "The Common Woman Poems" from Edward the Dyke and Other Poems, Oakland, Calif.: Women's Press Collective, 1971.

"On American Women and American Wives," in Nancy F. Cott, Root of Bitterness. New York: Dutton, 1972.

Nineteenth-century models for wives.

Recommended Reading

Jong, Erica. Half-Lives. New York: Holt, Rinehart and Winston, 1971.

"The Wives of the Mafiosi," p. 14 (The destructiveness of conforming to society's expectations of women's role--and our unawareness that we are doing so.)

Roszak, Betty and Theodore Roszak. Forward to Masculine/Feminine: Readings in Sexual Mythology and the Liberation of Women, New York: Harper and Row, 1969, pp. vii-viii.

Arthur, T.S. "Sweethearts and Wives." A story from Godey's Lady's Book, in Nancy Cott, Root of Bitterness, pp. 157-170.

Douglas, Ann. The Feminization of American Culture. New York: Knopf, 1977.

Bound together by their impotence, American ministers and American women took culture as their sphere. The ministers helped to convince everyone that women were the moral guardians. But the process led to the influence of sentiment and emotion, rather than reason. It trivialized culture and restricted the activities and development of women. Douglas leans toward the idea that this was a conspiracy against women; she shows how articulate and outstanding women contributed to these attitudes.

Freeman, Jo. "The Social Construction of the Second Sex," in Female Psychology. Ed. Sue Cox. Chicago: SRA, 1976, pp. 136-151.

A comprehensive examination of female socialization with comparison of women to minorities who have lower social status than men and therefore adopt the personality traits of those with lower social status. Discussion of early child rearing practices: females "oversocialized" -- that is, taught to be dependent on others for approval with a corresponding failure to develop a key characteristic of analytic thinking, independent thinking, taking the initiative (early "independence and mastery training"). Discussion of historical and economic circumstances changing and producing change in women's position and the extent to which they are becoming more independent, active, creative. Intellectual women have it tougher: more anxiety. Scholarly but very readable. Mention of Maccoby's work and Horner's work, among others.

Hacker, Helen Mayer. "Women as a Minority Group." Social Forces, 30 (October, 1951) University of North Carolina Press, pp. 60-69. Also reprinted in Roszak and Roszak, Masculine/Feminine, Readings in Sexual Mythology and the Liberation of Women, New York, N.Y.: Harper and Row, 1969, pp. 130-148.

Sarton, May. Mrs. Stevens Hears the Mermaids Singing. N.Y.: W. W. Norton & Co., 1974.

An aging woman artist reminisces about her life, with attention to the imaginative and social dilemmas particular to women artists. One of the central questions: can a muse be male?

Henley, Nancy and Jo Freeman. "The Sexual Politics of Interpersonal Behavior," in Female Psychology, ed. Sue Cox. Chicago: SRA, 1976, pp. 171-179.

Concise summary of both non-verbal and verbal behaviors that show women on the submission end of the dominance-submission continuum. Covers everything from terms of address to personal space as indicators of women's "inferior" place. Free of jargon. Good analysis of language differences (loudness and swearing differently interpreted in men/women) and the subtleties of who may touch whom.

Scott, Anne Firor. The Southern Lady: From Pedestal to Politics 1830-1930. Chicago: University of Chicago Press, 1970.

Trained to be retiring, passive and decorative, the Civil War forced southern plantation wives to be strong and self-reliant. Scott discusses women's reaction to their old and new roles and to the strains imposed by perpetuating the old myths.

Sklar, Kathryn Kish, (editor). Catharine Beecher: A Treatise on Domestic Economy. New York: Schocken Books, 1977.

Scholarly, well-written view of 19th century American women's involvement in religion, education and 'domestic science'. Catharine Beecher encouraged women to gain moral influence through sound management of the home.

Audio-visual Materials

"Anything You Want to Be" (film)
by Liane Brandon

Send to:

New Day Films
P.O. Box 315
Franklin Lakes, New Jersey 07417

$15.00 rental 8 minutes

Teenage girl discovers double message behind implied freedom of career choice: "anything that fits the feminine role" equals restricted career opportunities.

Growing Up Female: As Six Become One (film)
by Julia Reichert and James Klein

Send to:

New Day Films
P.O. Box 315
Franklin Lakes, New Jersey 07417

$30-40 rental 50 minutes

Shows the socialization of the American woman through a personal look into the lives of six women, ranging in age from 4 to 35 and in background from poor black to upper-middle class white. Forces that shape them include parents, teachers, counselors, the media, advertising, and the institution of marriage.

Lecture Series -- five women writers on women in film, past, present, future. They include Marjorie Rosen, Molly Haskell, Eve Leoff, Betty Peskin and Joan Mellen. Lecturer will bring slides or film clips.

For information:

New Line Cinema
853 Broadway
16th Floor
New York, N.Y. 10003

Questions for Discussion

1. How does the American culture's definition of the term "lesbian" impose internal constraints upon all women?

2. What forms of spiritual or physical crippling result from these constraints?

3. How does religion help to shape roles for American women?

4. In what way may we consider women a "minority"? What traits do women exhibit that are characteristic of oppressed minority groups?

5. Did Southern women gain strength from their socialization?

6. What was the prescribed behavior of a "good wife" in 19th century America? Has this standard changed?

D. Learning to be Female Within a Sub-Culture: Black, Native American, and Immigrant Women

To reach an understanding of "American womanhood" it is essential that we not hide our immense diversity behind broad generalizations. Black women, immigrant women, and Native American women carry the burdens not only of sex-role socialization, but also the oppression imposed by a dominant Anglo-American culture on all members of sub-cultures. Having different cultural and historical experiences, these women face a complex task of self-definition.

We have included here many first-person narratives, and urge that recommended as well as required readings be assigned. Discussions might attempt to isolate those factors which influence the struggle for self-definition. Students might also consider how the issues raised in the rest of this unit apply to Black, Native American, and immigrant women.

Required Reading (Black Women)

Beale, Frances M. "Double Jeopardy: To Be Black and Female," in *Sisterhood is Powerful: An Anthology of Writings from the Women's Liberation Movement*. New York: Vintage Books, 1970.

Washington, Mary Helen. *Black-Eyed Susans: Classic Stories by and about Black Women*. Garden City, New York: Anchor Press/Doubleday, 1975. See particularly "Frankie Mae," pp. 3-22. "The Coming of Maureen Peel, pp. 23-36 and "My Man Bovanne," pp. 69-77.

This collection of short stories focuses on the life and experiences of modern black women.

Recommended Reading (Black Women)

Cadi, Toni, (editor). *Black Woman: An Anthology*. New York: New American Library, 1970.

Contains essays, poems, and short stories.

Cole, Johnetta. "Black Women in America: An Annotated Bibliography." The Black Scholar, V. 3, No. 4, pp. 42-53. Dec. 1971.

"Running a Thousand Miles for Freedom, or the Escape of William and Ellen Craft from Slavery." Included in Arna Bontemps, editor, Great Slave Narratives, Boston: Beacon 1969. Recounts the story of a light-skinned black who poses as a slave master and escapes with husband, passing him off as her slave. Also reprinted as single edition,by the Mnemosyne Publishing Co., Miami, Florida, 1969.

Keckley, Elizabeth. Behind the Scenes; or Thirty Years a Slave, and Four Years in the White House. New York: Arno Press, 1968.

Provides insights into her years in slavery and her experiences as modiste and confidante of Mary Todd Lincoln. Describes life within the Lincoln Family, the Capital during the Civil War Years and the author's interactions with Mrs. Lincoln following the assassination.

King, Mae C. "Oppression and Power: the unique status of the black woman in the American Political System." Social Science Quarterly 56:116-28, June 1975.

Discusses how differences of experience between white and black women in political, social, economic and emotional realms require explication before successful alliances can be considered.

Ladner, Joyce, A. Tomorrow's Tomorrow: The Black Woman. New York: Doubleday, 1971.

A sociological study of young black women in a housing project. Introduction offers an excellent overview of black women's history.

Lerner, Gerda. Black Women in White America: A Documentary History. New York: 1972.

A collection of documents dealing with all aspects of the black woman's experience from slavery to the present day.

Morrison, Toni. The Bluest Eye. New York: 1976.

A modern tragedy depicting a black girl's search for acceptance through the pursuit of white beauty standards.

Scott, Patricia Bell. "Teaching about Black women in America: the interdisciplinary perspective." Paper presented at the 1976 Popular Culture Association. Available from the author, Office of Black Studies, 812 Volunteer Blvd., University of Tennessee, Knoxville, Tennessee.

Walker, Alice. In Love and Trouble: Stories of Black Women. New York: 1974.

Stories of contemporary black women and their quest for romance.

Walker, Margaret. Jubilee. Boston: Houghton-Mifflin, 1966.

Based on the life of the author's grandmother. Tells the black woman's side of the Civil War and Reconstruction.

Williams, Ora. American Black Women in the Arts and Social Sciences: a Bibliographic Survey. Metuchen, N.J.: Scarecrow Press, 1973.

Contains over 1,200 entries of works by American Black Women in the arts and social sciences.

Audio-visual Material

"A Conversation with Lena Horne" Film, 30 minutes, black and white. Miss Horne discusses her views on the problems of black women in society and her own role as a sex symbol. Part of series "Where is Jim Crow" Producer Distributor University of California and E.M.C. Corporation.

Mapp, Edward. "Black Women in Films." The Black Scholar, V. 4, No. 6-7, March-April 1973; 42-46.

Article which discusses the audio-visual material on black women.

Agents of Social Change. Harriet Tubman and the Underground Railroad. Film depicts the 19 trips Mrs. Tubman made into slave territory between 1850-1860. Cast includes Ethel Waters, Rubye Dee and Ozzie Davis, black and white, 54 minutes. Distributor: McGraw-Hill Films.

"Narratives from Escaped Slaves." In Nancy Cott, Root of Bitterness.

Required Reading (Native American)

Mountain Wolf Woman. "Earliest Recollections," pp. 1-7; "Livelihood," pp. 8-17; "Growing Up," pp. 18-28; "Marriage," pp. 29-38; in Nancy Oestreich Lurie. Mountain Wolf Woman, Sister of Crashing Thunder: The Autobiography of a Winnebago Indian. Ann Arbor, Michigan: The University of Michigan Press, 1966.

Recommended Reading (Native American)

Terrell, Donna M. and John Upton Terrell. "Beginnings," pp. 1-22; "Status," pp. 23-37, Indian Women of the Western Morning: Their Life in Early America. Garden City, New York: Anchor Books, 1976.

Required Reading (Immigrant Women)

Seifer, Nancy. Nobody Speaks for Me. New York: Simon and Schuster, 1976.

Studies of working class women who comment on their lives. An important source in a neglected field.

Recommended Reading (Immigrant Women)

Broner, E.M. Her Mothers. New York: Holt, Rinehart and Winston, Inc., 1975.

Yezierska, Anzia. Bread Givers. A Novel: A Struggle between a father of the Old World and a daughter of the New. Introd. by Alice Kessler-Harris. New York: G. Braziller, 1975. [c. 1925]. Reprint of ed. Garden City, N.Y.: Doubleday, Page.

Del Castillo, R. Griswald. "La Familia Chicana: Social Changes in the Chicano Family of Los Angeles, 1850-1880." Journal of Ethnic Studies, 3 (Spring 1975).

Kramer, Sydelle and Masur, Jenny, eds. Jewish Grandmothers. Boston: Beacon Press, 1976.

Oral histories of Jewish women who immigrated to America from a variety of backgrounds. Teacher might assign two women's stories for contrast.

Neidle, Cecyle. America's Immigrant Women. N.Y.: Twayne, 1975.

Audio-visual Materials

"Yudie"

Portrait of a vital, independent and warm woman in her 70's who grew up in a Jewish neighborhood in New York's lower East Side. Shows still pictures of her family, of life as it was. Discusses the importance of community, education, earning a living.

An excellent film, a moving experience to see.

Filmmaker: Mirra Bank
Black and white, 1974

New Day Films
267 W. 25th St.
Franklin Lakes, N.J. 07417

Questions for Discussion

1. Black, Native American, and immigrant women have been affected by sexual stereotyping, yet each group has responded in its own way to similar forces. Compare and contrast the responses of these groups.

2. How did the experience of slavery affect black women? What effects of slavery still affect black women?

3. What special concerns shape Native American women?

4. Did immigrant women, in general, seem to occupy a dominant place in their families?

5. Is economic status or cultural identity more influential on the lives of women?

E. Learning to be Female: Schooling and its Function as Gender-Role Modifier

Our schools have, of course, mirrored and enforced societal attitudes about the proper function and role of women. Women's curriculum in American higher education has been the subject of a continual debate to determine whether it should center on practical problems, repeat what male students were taught, or develop new orientations. In grammar schools, textbooks have consistently portrayed girls and women in traditional and inferior roles, or ignored them altogether. Discussion in this section might emphasize personal experiences of students as well as look at the historical context of contemporary education (Lockridge and Flexner).

Required Reading

Lockridge, Kenneth. Literacy in Colonial New England: An Enquiry into the Social Context of Literacy in the Early Modern West. New York: W. W. Norton and Co., 1974.

Flexner, Eleanor. Century of Struggle: The Woman's Rights Movement in the United States. New York: Atheneum, 1971, pp. 3-41.

Reliable account of institutions of higher learning that admitted women and description of their development and curricular programs.

Recommended Reading

Parish, Dorothy. "A Question of Survival: The Predicament of Black Women." Integrated Education 81:19-23 My-Je '76. Reprinted from We'll Do It Ourselves: Combatting Sexism in Education, By The Student Committee, Study Commission on Undergraduate Education and the Education of Teachers, University of Nebraska, 1974.

"White racism and white male supremacy are the same disease," the article argues, therefore Black women must work twice as hard to attain their just educational and employment opportunities.

The Task Force to Study Sexism in Michigan Schools. Sexism in Michigan Public Schools: Findings, Conclusions, and Recommendations. Part I of the Report to the State Board of Education. Lansing, MI, 1973. Loose-leaf copies of xeroxed reports compiled in readable form. Documents wide-spread examples of sexism in instructional materials, guidance and counseling practices, career education and extra-curricular activities and employment practices. Offers recommendations.

Committee to Study Sex Discrimination in the Kalamazoo Public Schools. Sex Discrimination in An Elementary Reading Program, 1973. Available from the Michigan Women's Commission, 230 N. Washington, Lansing, Michigan, 48933, (55 pages).

Simmons, Adele. "Education and Ideology in Nineteenth-Century America: The Response of Educational Institutions to the Changing Role of Women," in Liberating Women's History, ed. Berenice A. Carroll, Urbana, Ill: University of Illinois Press, 1976, pp. 115-126.

A very brief study of the relationship between changes in women's education responding to changes in ideology about women. Shorter than the Fishner presentation.

Questions for Discussion

1. How have schools perpetuated sex-role stereotyping? Are changes being made?
2. How would you distinguish between overt and more subtle forms of sex-role stereotyping in the schools?
3. How does language itself perpetuate sexism?
4. Can non-verbal expression be discriminatory?
5. In what ways do women react to discrimination?

F. Learning to be Female: Confronting the Split Self

What women have learned from the larger culture--to view themselves as mothers, wives, helpmates, adjuncts--often runs counter to what the culture values and rewards as human attributes, (i.e., earning and controlling money, generating new ideas, etc.). What is the effect on women of these conflicting forces? The woman who seeks to define herself in non-traditional ways often finds herself faced with a world in which she is isolated and without support. Unless she has made a serious effort to understand the forces which have shaped her, she will not be conscious of her own ambivalence and guilt about her behavior, particularly when she is able to act in "non-feminine" ways. Erica Jong and Robin Morgan offer poetic treatments of such guilt, and suggest alternatives. Discussion might focus on "negative" and "positive" departures from the traditional female role.

Required Reading

Bem, Sandra L. and Daryl J. Bem. "Training the Woman to Know Her Place: The Power of a Nonconscious Ideology," in Female Psychology, ed. Sue Cox. Chicago: SRA, 1976, pp. 180-190.

A very clear capsule presentation of the discrepancy between what we say is valuable in the individual (individuality and fulfillment) and valuable bet. individuals (honesty and equality) and what our society actually teaches us to value, namely, the fulfillment of the male through female support. Nothing new here, but jargon-free and clear statement.

Jong, Erica. Half-Lives. New York: Holt, Rinehart and Winston, 1971.

"Alcestis on the Poetry Circuit (In Memorian Marina Tsvetayeva, Anna Wickham, Sylvia Plath, Shakespeare's Sister, ETC., ETC.)," pp. 25-26.

(Good portrait and explanation of self-doubt, self-hatred in women and what makes us so often fall short of creativity.)

"Mother," pp. 33-35. (A very positive description of a mother's heritage to her daughter, a writer. Use in conjunction perhaps with Margaret Walker's "Lineage," in For My People, New Haven: Yale University Press, 1942.)

"Touch," pp. 79-80 (Male control of women's sexuality-- the lover/husband the "key-holder" to "the house of the [female] body.")

Morgan, Robin. *Monster: Poems by* ... New York: Random House, 1972.

"The One That Got Away or The Woman Who Made It," pp. 68-70.

(A counter example of the woman-identified woman, sexist attitudes that we as women have internalized about ourselves.)

"Matrilineal Descent," pp. 33-34.

(The acceptance of one woman's identification with her mother, both for its limitations and strengths. Cf. Erica Jong's poem, "Why I Died" from *Half-Lives*," where the identification with the mother is completely negative.

Recommended Reading

Ellmann, Mary. *Thinking About Women*, New York, H.L., 1968, Harcourt, Brace and Jovanovich.

Thoughtful discussion of women in relation to language and literature.

Questions for Discussion

1. If women are divided against themselves, how would you describe the forces that war within them?
2. Why is poetry a particularly effective form for talking about paradox and contradiction?
3. How would you describe the tone of Ellmann's book? How does she use humor to make a serious statement?

Unit II: WomanSelf and Others

Introduction

This unit moves outside the consideration of individuals to explore the external environment of American women. American institutions reflect the country's history, from colonial days when women frequently acted more independently than the law prescribed through the Victorian Era, which idealized the retiring and submissive woman. We first explore the family as a social entity. By learning how mothers and wives acted in the patriarchal family of the past, we can better understand the contributions American women made to the developing nation. We also trace the social context of women's behavior to see how past assumptions persist in constraining today's women.

While the patriarchal family was the ideal, accident and choice decreed that many American families would be female-headed households. The readings enable us to explore the economic, social and psychological factors characteristic of both kinds of household. Then when we turn to utopias, we examine how the women in these communities were shaped by America's propensity for moralistic endeavor. The variety of structures in utopias--sometimes created to free women from economic dependence, sometimes subordinating them to a religious or secular ideal--also sheds light on the formation of conventional family groups. Tracing the possibilities for women's friendship, in literary and sociological terms, teaches another aspect of female cultural influence in America. In these relationships we see women functioning within a male-dominated society, both experiencing discrimination and making a creative response to difficult conditions.

The workplace, whether at home or outside, places women in a social context. Whether working as domestics in other women's homes, as factory workers, or as employees in service industries, women must accommodate themselves to structures not of their own making. We explore the changes that occur as women respond to employment that is no longer, as in the colonial period, the family farm. Urbanization brings new working conditions for men and women, but the women experience the greatest psychological disjunction between the cloistered domestic ideal and the harsh realities of factory work or prostitution. As waves of immigration enrich the American population, immigrant women are instrumental in helping their families survive in the new country. By studying the response of immigrant women to new cultural norms and work situations, we derive a more realistic picture of the effect of industrialization on American families. The condition of female workers at the present time confirms the persistence of old discriminatory attitudes and explains why women often internalize restricted aspirations.

Women's response to male-defined institutions is vividly shown by examining how we care for our spiritual and physical needs. Religion's emphasis on a patriarchal deity has lent authority to male domination in society. Reflecting the secular structure, churches themselves have fostered sexist images, theology and internal structure. Open challenging of these restrictions by dedicated men and women now threatens the male monopoly of religion. Through such confrontation women are harkening back to the time, as late as the 17th century, when females had a special relationship to healing and supernatural power as lay healers or witches. We trace the changes in American Health care from colonial times, when women administered most medicine, to see what alterations were made after the health-care system came into the exclusive hands of men during the nineteenth century. The definition of female physiological functions as "sickness" distorted women's health care and enervated the middle-class American woman, while sharply separating them from women too indigent to indulge in "delicacy." The poor self-image generated by these medical dicta and by sadistic treatments resulted in women's emotional distress. In recent research we see how feminist psychologists are challenging earlier theories of feminine mental health and demanding new approaches to the care of women's emotional problems. While women have managed to make creative responses to discrimination, we study the current analysis of the origins of discrimination to see how we might effectively change old patterns. We inform ourselves of women's support systems which go a step beyond analysis, creating immediate reforms by direct action.

A. The Patriarchal Family

Women live in the context of society. Their most intimate community is usually the family. Through this unit, production and reproduction take place. The family embodies external and internal dimensions: it provides and has provided the institution through which earning is focused and spending determined. It also serves as a "private" community, where individuals make a niche for themselves; the family forms a psychological home in which children are taught the mores of the larger community.

Although the family was considered in 19th century America to be the shelter which protected women from a hostile and dirty world, home was not without problems for women. Indeed, Plato recognized that monogamy issued from the desire of men to have identifiable heirs. He suggested that the ideal state would abolish marriage in order to eradicate envy of worldly goods and to provide a more rational structure for society. Plato saw that the family unit benefited fathers at the expense of the general welfare. This radical idea was echoed by American feminists like Charlotte Perkins Gilman who pointed to the economic dependence of the wife as the cause of women's subjugation.

The economic structure of the family in the industrial era, which stressed the importance of the husband's income, devalued the contribution of the wife. The functions of husband and wife in America were separate, but not equal. By definition, the husband was the legal person; his wife was a minor under his guardianship. Before mid-19th century law reform gave American women specific right to their inherited wealth, their earnings, and their children, husbands legally controlled wives. This bias in favor of men and against women has persisted in inequalities in the law. Jessie Bernard suggests that women are therefore an underprivileged minority whose plight is all the worse because of the intimate relationship between men and women. Given the repressive dynamics of the situation, Bernard questions the possibility of happiness in marriage. Moreover, the spread of women through all economic strata makes it difficult to arouse in women a sense of their common plight.

Cultural norms placing the husband above the wife have been persistent through time, and enforced by Judeo-Christian tradition. Women were enjoined to obey their husbands, just as humans obey God. Men were the priests; St. Paul stated that women should be silent in church. In nineteenth century American terms, men were supposed to be active in the affairs of the world, while women obediently made the home a place of repose, even if they had to deprive themselves of necessities.

Women found ways to survive their social disabilities, sometimes with grit and humor. Black families generally could not afford the luxury of a retiring, home-bound wife. Nor could poor whites. When "The Revolt of Mother" occurs, we see wives taking the direction of the family into their own hands. Even poor wives of white tenant farmers in the South learn to cope. Some American women are able to retain their sense of selfhood and to function without bitterness. Even in the 20th century, though, the invention of labor saving devices for the home does not automatically liberate women from a subservient role. Along with the new machines, the domestic ideal substituted cultural norms for physical needs to keep American women as housewives.

Required Reading

Bernard, Jessie. "The Paradox of the Happy Marriage," in *Women in Sexist Society*, eds. Vivian Gornick and Barbara K. Moran. New York: New American Library, 1971, pp. 145-162.

Chopin, Kate. *The Storm and Other Stories with the Awakening*, ed. with intro. by Per Seversted. Old Westbury, N.Y.: Feminist Press, 1974.

The Awakening, a short novel, makes all the relevant points about the conditioning of women to live for and through others. Ending can be interpreted as defeat or victory for the heroine. Follow it with "*The Story of an Hour*," a good foreshadowing of *The Awakening*, pp. 163-66.

Freeman, Mary E. Wilkins. The Revolt of Mother and Other Stories, with afterword by Michelle Clar. Old Westbury, N.Y.: Feminist Press, 1974.

"The Revolt of Mother", title story of the collection shows the unexpected change of one Maine farm wife's supportiveness to her husband and the asserting of her own needs--she has needed a larger house for 25 years but her husband keeps building barns. You guessed it--she moves the household into the newest barn without telling or asking her husband.

Recommended Reading

Bernard, Jessie. Marriage and Family Among Negroes. Englewood Cliffs, N.J.: 1957.

Discusses marriage and family patterns within a Black framework; does not try to measure deviancy.

Cowan, Ruth Schwartz. "A Case Study of Technological and Social Change: The Washington Machine and the Working Wife," in Mary Hartman and Lois W. Banner, eds., Clio's Consciousness Raised. New York: Colophon, 1974, pp. 245-52.

Did modern housekeeping machinery free women from drudgery in the home? Cowan suggests that a new definition of mothers as educators, social secretaries, and psychologists expanded to keep women in the domestic sphere.

Chisholm, Shirley. "Race, Revolution and Women," The Black Scholar, III, No. 4 (December, 1971), 12-21.

Davis, Angela. "Reflections on the Black Woman's Role in the Community of Slaves," The Black Scholar, III, No. 4 (December, 1971), 2-16.

Edwards, Franklin G. "Marriage and Family Life Among Negroes," The Journal of Negro Education, 32 (1963), 451-65.

Figes, Eva. Patriarchal Attitudes. New York: Stein and Day [1970], pp. 92-110. A philosophical examination.

Hagood, Margaret Jarman. Mothers of the South: Portraiture of the White Tenant Farm Woman. 1939 report. New York: W. W. Norton & Co., 1977.

This jargon-free study shows Southern white tenant farmers' wives to be traditional, reconciled to manage the family economy behind the scenes. Prouder of their ability to work the fields than to work in the house, they show great perserverance in the midst of personal illness and financial problems.

Masson, Margaret W. "The Typology of the Female as a Model for the Regenerate: Puritan Preaching, 1690-1730." Signs, II, No. 2 (Winter, 1972), 304-15.

Masson affirms the notion that the 19th century separated the sex roles, but that the 17th century church used the female model for males' regeneration into religion.

Jeffers, Trellis. "The Black Woman and the Black Middle Class," The Black Scholar IV, No. 6-7 (March-April, 1973), 37-41.

Sizemore, Barbara. "Sexism and the Black Male," The Black Scholar, IV, No. 6-7 (March-April, 1973), 2-11.

__________. The Black Scholar, special issues: "The Black Woman," December, 1971; "Black Women's Liberation," March-April, 1973; "The Black Family," June, 1974.

Veblen, Thorstein. "The Theory of the Leisure Class," in Feminism: The Essential Historical Writings. New York: Random House, 1972, ed. Miriam Schneir, pp. 212-227.

Wives act as the consumers to perpetuate an economic and social system which relegates them to the position of willing servants. In earlier systems women were the producers; in modern industrial society they consume; their reason for being is that they ornament the lives of their husbands. This radical feminist analysis was written by the male sociologist in 1899.

Audio-visual Material

Ashur, Geri and Barton, Peter, "Janie's Jane," a Film, 25 minutes.

Send to:

Odeon Films, Inc. 1619 Broadway New York, New York 10019	or	Media Resources Michigan State University East Lansing, Michigan

A white welfare mother struggles to develop her strengths after years of subordination to her father and then to her husband. She organizes a day care center and becomes a woman with a strong sense of self, identified with other welfare mothers who take control of their lives.

Questions for Discussion

1. What aspects of traditional conditioning can be seen in the patriarchal family?
2. Why does Jessie Bernard question the possibility of happiness in marriage?
3. Is there a Black patriarchal family?
4. To what extent has religion created patriarchies?
5. Has technology liberated the housewife by the invention of labor-saving devices?
6. In what ways do the white Southern tenant farm wives that Hagood describes resemble Black women?

B. The Family in American History

Recognizing that women participated within the family in most instances, historians of women explore the American family of the past. Contrary to our mythic picture of the large extended family residing under one roof, recent research suggests that for the most part the historical American family consisted of the nuclear unit. By investigating the number and frequency of children, marital timing, and women's pattern of work, we get a clearer picture of the realities of women's family experience in the past. We can compare the American woman's experience with that of European women, where shifts in and out of the work force are typical.

By focusing on the family in various periods of American history, we see how the Puritans made their families a vehicle for religious values, while 18th century families focused on wealth and status. Nineteenth century families remained a persistent influence for women, both married and unmarried. Wives were pressed by social norms to adhere to "the cult of true womanhood": piety, domesticity, passivity, and purity. Unmarried middle class women might attempt to leave the nest, but if they failed at the few occupations open to them (governesses, schoolteachers, companions) inevitably they returned. Despite the changing morality of the twentieth century, the family remains a persistent influence on women. In the case of the Italian Americans described by Miriam Cohen, the family tends to dominate unmarried daughters, negating the idea that industrialization created personal liberty for most unattached women workers.

Required Reading

Prude, Jonathan. "The Family in Context," Labor History 17 (Summer, 1976) 422-36. An important review article.

Mogey, John. "Residence, Family, Kinship: Some Recent Research," Journal of Family History, 1 (Autumn, 1976), 95-105. Review article.

Welter, Barbara. Dimity Convictions: The American Woman in the Nineteenth Century. Athens, Ohio: Ohio University Press, 1976. pp. 21-41.

Welter sets forth a compelling definition of 19th century American wives' roles: "the cult of true womanhood." Welter shows how American attitudes were influenced by religion, and by economic individualism.

Recommended Reading

Demos, John. A Little Commonwealth: Family Life in Plymouth Colony. New York: Oxford, 1970.

A study of the daily life of a colonial community, local history utilizing methods and techniques of the behavioral sciences.

Frazier, E. Franklin. "Granny: The Guardian of the Generations," in The Negro Family in the United States. Chicago: University of Chicago Press, 1966, pp. 114-24.

A sociological study now outdated, but article on grandmother offers credible historical perspective.

Gutman, Herbert G. The Black Family in Slavery and Freedom, 1750-1925. New York: Pantheon, 1976.

Gutman proposes that the Black family developed strategies to adapt to conditions under slavery while maintaining strong family ties and influence. These factors lasted until the 1920's, providing Blacks with strong models. Gutman opposes the view that Black families exhibited "pathology" in their historical development.

Morgan, Edmund S. The Puritan Family: Religion and Domestic Relations in Seventeenth-Century New England. 1944 report New York: Harper & Row, 1966.

A definitive study, sensitively drawn analysis of religious, intellectual and social history.

Questions for Discussion

1. How have various historical situations in America shaped the dynamics and composition of the family?
2. Were families in the past very different from contemporary families?
3. Do different American regions produce different family structures?
4. What are our myths about families in the past and the role of mothers?
5. What effect do these notions have on current government policies?

C. Matriarchies, Communes and Extended Families

If male-headed households tend to subjugate women, are women better off in female-headed households? Traditionally, in American history, widows carried on their husbands' businessses and enjoyed full legal status. Barbara Wertheimer's *We Were There* documents this activity. But middle class women in the 19th century were raised without a trade and without the perception that they would need one. Demographic statistics show that women would frequently become heads of households; cultural structures kept them from being prepared for this event. Poor women and Black women who worked more constantly were psychologically better prepared to be female heads of households, even if they were economically more disadvantaged.

Utopian communities present another phenomenon: planned communities in which the conventional family structure is abandoned for a closer group relationship. Utopias attempt to implement new visions of morality by structuring new forms of relationships. The impulse to create moral regeneration has inspired many American utopias; it has taken inspiration from religion and from secular social theory. Moral behavior has therefore been defined in relationship to the community's philosophic premises. Sometimes women were given considerable freedom and independence in utopian communities; in others all members were to subordinate themselves to the functioning of the community.

The selections drawn from "Nineteenth century Alternatives: Pioneers and Utopias" lay the basis of America's early experience. Rosabeth Moss Kanter's work and that of Judson Jerome survey the variety of contemporary utopias started by young people seeking alternatives to urban, industrialized, middle class-oriented society. In the suggested selections, the Bruderhof, the Amish, an American Indian testimony, and the writings of early American utopian thinkers show the variety of experiences of our country. Among the surprising discoveries is John Noyes' description of a novel form of birth control at Oneida--male continence.

Required Reading

Olsen Tillie. "I Stand Here Ironing," in Tell Me A Riddle. New York: Laurel/Dell, 1976.

A woman muses about the life of her daughter and the painful process of growing-up and undertaking responsibilities.

Cott, Nancy F., Editor. Root of Bitterness. "Nineteenth Century Alternatives: Pioneers and Utopias," New York: Dutton, 1972, pp. 219-222, 239-250.

Selections of writings that show the material and ideological basis of women's roles in 19th century utopian communities.

Jerome, Judson. "Yin and Yang," in Families of Eden: Communes and the New Anarchism. New York: The Seabury Press, 1974, pp. 133-61.

A personal, sensitively written account of a poet's year-long association with a large number of contemporary communes, all the way from the Bruderhof and Beaver Run Village (Camphill Movement) to more or less underground rural and urban communal groups. "Yin and Yang" deals with new role relationships.

Kanter, Rosabeth Moss. "Family Organization and Sex Roles in American Communes," in Communes: Creating and Managing the Collective Life. New York: Harper and Row, 1973, pp. 287-307.

__________. "Communes for all Reasons," MS, August, 1974, pp. 62-67.

Summary of communal living in America. Emphasis on women's roles; cons and pros of current communal efforts.

Recommended Reading

Jerome, Judson, "I-Thou, and Them," in Families of Eden: Communes and the New Anarchism. New York: The Seabury Press, 1974, pp. 183-207.

Relationships in various contemporary communes, rural groups, urban communes and group marriages.

Noyes, John H. "Male Continence," in American Utopianism, ed. Robert Fogarty. Itasca, Illinois: F. E. Peacock, Inc., 1972, pp. 80-86. One form of birth control in Oneida.

Old Coyote, Henry *et al*. "Family and Clan Structure," ed. Sylvester M. Morey and Olivia L. Gilliam, *Respect for Life: Report of a Conference at Harper's Ferry, West Virginia on the Traditional Upbringing of American Indian Children*. Garden City, New York: Waldorf Press, 1974, pp. 94-112.

Transcript of tapes in which several Native Americans recall family and clan structure, with sensitive awareness to the values of traditional Indian upbringing. Gives a different view of female/male relationships, emphasizing respect for all aspects of life and the extended relationships children and adults share in nature.

Showalter, Elaine and Segal, Howard. *Feminist Utopias*. Old Westbury, New York: Feminist Press, 1977.

Anthology of rare Utopian writings originally published between 1880 and 1910.

Tyler, Alice Felt. *Freedom's Ferment: Phases of American Social History from the Colonial Period to the Outbreak of the Civil War*. New York: Harper & Row, 1944, pp. 424-62.

Chapter on Utopian Socialism in America.

Zablock, Benjamin. "The Power of the United Brotherhood," in *The Joyful Community, An Account of the Bruderhof, a Communal Movement Now in Its Third Generation*. Baltimore: Penguin Books, 1971, pp. 149-92.

Audio-visual Material

"Sex Roles in the Amish Community," One-Half inch videotape documentary. Western Michigan University, Television Service, 1470 Dunbar Hall, Kalamazoo, Michigan 49008. Purchase: $52.00; cassette copies available. Black and white video, 62 minutes. Carlene Bagnall, Project Director.

Gertrude Enders Huntington, anthropologist and participant-observer of old Order Amish life for more than twenty years discusses role relationships in terms of Amish values. What appears to be rigid patriarchy is more complex; women and men share many responsibilities, i.e., child care, care of the land, and religious commitments, care of the elderly. The Amish community is an extended family; being responsible for others, not self-fullfillment, makes for equality in a different sense of the word. Wives obey husbands IF they are good Amish men.

Questions for Discussion

1. How do female-headed households differ from patriarchal households?
2. Female-headed households have traditionally been economically disadvantaged and psychologically burdened. Discuss the variety of challenges that women as heads of households face.
3. What positive results have come from their struggles?
4. How did the philosophical views of past American utopian communities affect the status of women within them?
5. Did they seek a new family organization in order to free women from spiritual and physical dependence?
6. Have 19th and early 20th century communes been more in favor of women's liberation than communes of the 1960's and 1970's?
7. What marriage patterns, birth-control practices and social links have utopian communities developed?
8. How does Henry Old Coyote's account of Indian family life differ from that in artificially created communities?

D. Women Alone and Female Friendships

Although marriage was the socially approved state for women since the first cargo of girls sought husbands in Puritan America, circumstance and individual preference sometimes decreed that women would live alone. Economic difficulties plagued the single woman, although we have evidence that in the 17th and 18th centuries they made a virtue of necessity and some, at least, prospered as farmers, merchants, innkeepers and tradeswomen. In the 19th century economic problems were accompanied by social stigma for women in business. But the possibilities of friendship among women were greater in the 18th and 19th centuries when sentiment approved women's ties and did not condemn them as unnatural.

Required Reading

Cather, Willa. My Antonia. Boston: Houghton Mifflin, 1960.

Antonia is only one of several women characters whose lives on the frontier farms and small towns of Nebraska are depicted. E.g., Lina Lingard moves from a member of a large, poor farm family to a small town servant girl to an independent dressmaker in larger towns. Cather depicts other women who fail, who are damaged by farm and small town life. Nevertheless, Antonia's image dominates the story--she transcends much of her background as she identifies herself with loving and developing the land for her children.

Smith-Rosenberg, Carroll. "The Female World of Love and Ritual: Relationships between Women in 19th Century America," in Signs, I (Autumn, 1975), 1-29.

Analysis of correspondence and diaries of women and men in thirty-five families between the 1760's and 1880's, indicating close friendship networks among American women of all classes and backgrounds. Shows that women can maintain long-term relationships among themselves even when separated by distance.

Recommended Reading

Cott, Nancy F. The Bonds of Womanhood: Woman's Sphere in New England 1780-1835. New Haven: Yale University Press, 1976.

Studies diaries and letters, organized records, to show how the two themes of domesticity and feminism came to flower in the decade of the 1830's. Treats the change from rural household economy to early industrialism, shows how women's handicaps also served to create a sense of community among women.

DePauw, Linda Grant. Founding Mothers: Women in America in the Revolutionary Era. Boston: Houghton Mifflin, 1975, pp. 24-44.

Written for young people, this account is carefully researched. Interesting examples show how women rose above restrictive legal practices to participate in economic and political life.

Schlesinger, Elizabeth Bancroft. "The Philosopher's Wife and the Wolf at the Door," American Heritage, VIII, No. 5 (August, 1975), 32[illegible]5, 99-101.

Short article on the wife of Bronson Alcott, mother of Louisa May, who helped invent modern social work.

Audio-visual Material

Berkeley Lesbian Feminist Film Collective, "Coming Out," a film.

Send to:

Berkeley Lesbian Feminist Film Collective
1223 Blake Street
Berkeley, California 94702

New Woman's Survival Sourcebook says, "First film by the collective explores the process of building their identities as lesbians."

Churchill, "Sylvia, Fran and Joy," a film. 27 minutes. $12.55 rental.

Send to:

The University of Michigan A-V Education Center
416 Fourth Street
Ann Arbor, Michigan 48109

Three young women and their relationship to traditional roles, the nuclear family and domesticity; three alternatives.

Friedman, Bonnie and Shaffer, Deborah, "Chris and Bernie," a film. 25 minutes, $35.00 rental.

Send to:

New Day Films
P.O. Box 315
Franklin Lakes, New Jersey 07417

A moving personal documentary about two twenty-five year old women, both working and divorced with young children who pool resources, responsibilities, feelings.

Hershey, Ann M. "Never Give Up: Imogen Cunningham," a film. 28 minutes, $40.00 rental.

Send to:

Phoenix Films, Inc.
470 Park Avenue South
New York, N.Y. 10016

A study of Imogen Cunningham, a pioneer photographer aged 92 at the time of this film. Cunningham tells of her work photographing families in their homes and the surprise of her subjects to find a woman photographer with this practice. The film shows her development in artistic terms, and her witty personality.

Questions for Discussion

1. Women alone have special problems. How have they formed friendships and maintained them?
2. How do women alone cope with the material and non-material aspects of life in a society where the norm is to live in families?
3. What value has society placed on female friendships at various periods in American history?

E. Women and Work in America

The following list outlines major topics which should be treated in class, either as a lecture or through discussion.

1. The distribution of current female employment in the United States. Male vs. female wages.
2. Women industrial and agricultural workers in American history; Domestic industry; the Lowell, Massachusetts era of model factories; factories and sweatshops in the post 1830's era; women in unions; the clerical "revolution" of 1910; professional openings for women--teaching, social work, and the less accessible professions.

3. Percentages of women who are "pink collar" workers in service industries. Conditions of work, pay scale, benefits, training; function in companies; obstacles to advancement.

4. Homemakers

Traditional role and its critics--Thorsten Veblen's "consumer society" and the function of the wife; Charlotte Perkins Gilman opposes dependence. Legal disabilities for American women in past and present. The choice between work in the home or outside.

5. Professional careers

Women's education for careers, historical perspective; Institutional obstacles; Medical schools and discrimination; law schools and limiting quotas; Teachers and discrimination; wage scale differentials, prohibition from marriage. Social constraints.

6. Garden and farm workers

Historical role of women farming in colonial America; Agricultural labor for slaves (a stigma for white women); Women farmers in 20th century America--a political statement; Farming and vegetarianism as religious statement: Seventh-Day Adventist community.

7. Prostitution in America

Survey of the extent of prostitution; the age, social origins, geographic origins of prostitutes; recruitment and length of time as prostitutes.

Feminist attacks on prostitution and on the social system that produces prostitutes--Emma Goldman, Kate Millet.

The campaign against prostitutes as disguised nativism: immigrant and Black women attacked as scapegoats.

American reform movements and prostitution;

Prostitution as profession: Is the anti-prostitute movement an anti-feminist movement?

Feminist critique of marriage as legalized prostitution--Emma Goldman; Are prostitutes dangerous to the social order?

Class stratification and hierarchy within prostitution.

8. Immigrant and Black women

The external facts: Historical patterns in 19 and 20 c. America; Work opportunities, educational limitations, tasks in the home; Exceptions to the "cult of true womanhood": dominance in the home, need for outside work, aspirations to join the mainstream of American culture vs. cultural distinctiveness.

Psychological responses: Family and community pressures against female independence (See Cohen); the strength of matriarchy as expressed by Sojourner Truth; stereotypes and their effects on job aspirations and work opportunities.

Women and Work

Recommended Reading (General)

Oppenheimer, Valarie. The Female Labor Force in the United States: Demographic and Economic Factors Governing Its Growth and Changing Composition. Berkeley: Institute of International Studies, University of California, [1970].

Smuts, Robert W. Women and Work in America. New York: Schocken Books, 1976.

Good general account of changes in woman's work during the twentieth century.

Wertheimer, Barbara M. We Were There: The Story of Working Women in America. New York: Pantheon, 1977.

Readable comprehensive account of little-known working life of women in history. This book will become a classic reference.

Jacoby, Robin Miller. "Feminism and Class Consciousness in the British and American Women's Trade Union Leagues, 1890-1925," in Liberating Women's History. Chicago: University of Illinois Press, 1976, ed. Bernice A. Carroll, pp. 137-160.

Flexner, Eleanor. Century of Struggle: The Woman's Rights Movement in the United States. Cambridge, Massachusetts: Atheneum, 1974, pp. 193-202, 240-247.

Garden and Farm Workers

Recommended Reading

Tetrault, Jeanne and Thomas, Sherry. Country Women, A Handbook for the New Farmer. Garden City, N.Y.: Anchor Press, 1976.

Excellent manual by women in a rural farm commune.

Audio-visual Material

"Eva Buck: Pioneer Michigan Farm Woman," Half-inch videotape documentary, black and white, 24 minutes. Carlene Bagnall, project direction, Western Michigan University Television Services, 1470 Dunbar Hall, Kalamazoo, Michigan 49008. Purchase $45.00; cassette copies available.

Oral history highlights in the life of an 82 year-old Seventh-Day Adventist woman in the rural religious community of Cedar Lake, Michigan. Eva and her 90 year old husband Mont describe arriving in 1901 in the freshly cut lumber area. They recall stump pulling, schooling at the academy, Sabbath-keeping, potato raising, camp meetings, tithing, vegetarianism and the religious values that shaped their lives. A complementary, supporting marriage relationship is portrayed as the couple reminisces.

Prostitution

Required Reading

Goldman, Emma. "The Traffic in Women," in Red Emma Speaks, pp. 143-57. Also published separately, The Traffic in Women [New York: Times Change Press, 1970].

A classic attack against prostitution by the radical critic.

Recommended Reading

Bell, Ernest. Fighting the Traffic in Young Girls or War on the White Slave Trade, [Chicago,] 1910.

Reformist male attitude during the Progressive Period.

Bullough, Vernon L. *The History of Prostitution*. New Hyde Park, N.Y.: University Books, [1964].

A general history from a male point of view.

Cluset, Maryse (Choisy). *Psychoanalysis of the Prostitute*. New York: Philosophical Library [1961].

Ditzion, Sidney. *Marriage, Morals and Sex in America*. New York: Bookman Associates, [1953].

Extensive bibliographic essay, especially on the relationship between social or sexual reform movements and the women's movement.

Goldman, Emma. "Marriage and Love," *Red Emma Speaks*, pp. 158-67.

Until women gain economic independence, marriage will have more connection with exploitation than love.

Johnson, Claudia D. "That guilty third tier: prostitution in nineteenth century America theaters," *American Quarterly*, 27 (December, 1975), 575-84.

Discusses the importance of the third tier, the gallery, and its use by prostitutes. The presence of prostitutes spoke against the theater's respectability; theaters had to reject economic dependence on prostitutes before they could become legitimate in polite society.

Millett, Kate. "Prostitution: A Quartet for Female Voices," in *Women in Sexist Society*, ed. Gornick, Vivian and Moran, Barbara K. pp. 60-125.

Sheehy, Gail. "Caste and class in the hustling trade." New York, April 24, 1972, pp. 38-44.

Describes fierce class snobbery among prostitutes and how these women build up their trade.

Schrieber, Hermann. *The Oldest Profession: A History of Prostitution*. tr. from the German by Jaems Cleugh. London: Barker, [1967].

Tennov, Dorothy. "Prostitution and the enslavement of women." Women Speaking, April 1972, pp. 10-12.

Takes the position that prostitution is condemned because it threatens the social order which managed women so well.

Ward, Joyce. "Women Inside." New Society, 25 (August 16, 1973), 388-90.

Declares that prostitutes have a distinctive culture and accept imprisonment philosophically.

Female Workers

Required Reading

Larcom, Lucy. "Lucy Larcom's Factory Experience," in Root of Bitterness, ed. Cott, pp. 126-29.

In early 19 c. a white farmer's daughter writes about her pride in working at the early mills. To her this work meant independence, self-support, the chance to help her family, and comradeship with other working women. It broadened her outlook on life, kept her out of the "cult of domesticity." Unique praise of factory work in an idyllic period.

Howe, Louise Knapp. "A Summer in the Life of a Beauty Parlor: The Stories of Five Women Who Work There," MS, March 1977, pp. 53-55, 89-90, from Howe's book, Pink Collar Workers.

A chapter from the larger work on beauticians working in a small shop near San Francisco. Modest wages, no union, owner interested in output, not in workers.

Lerner, Gerda, "Making a Living," in Black Women in White America. New York: Doubleday, 1972, pp. 226-38.

Includes reprinted articles and a taped interview about domestic workers.

Recommended Reading

Boulding, Elise, "Preparing the Modern World," *The Underside of History: A View of Women Through Time*. Boulder, Colorado: Westview Press, 1976, pp. 638-43.

Brief survey of working conditions for U.S. women beginning in 1798. Mentions Mother Jones, IWW women, Emma Goldman and trade unionists. Also discusses experimental communities like Shakers, Utopians, Mormons, Owenites, and the role of women--often as leaders.

Chafe, William H. *The American Woman: Her Changing Social, Economic and Political Roles, 1920-1970*. New York: Oxford University Press, 1972, pp. 48-111, 135-95.

Undoes many myths about the supposed influx of women into industry during World War I and their economic opportunities afterward. Intelligently links the political impotence of women after the passage of the 20th Amendment with their economic disabilities.

Deckard, Barbara. "Professional Women: The Obstacle Course," in *The Women's Movement: Political, Socio-economic and Psychological Issues*. New York: Harper & Row, 1975.

Discusses patterns of segregation, wages, internal politics, financial aid, training and promotion policies which present barriers for women in academia and the professions.

__________. "The Exploitation of Working Women," pp. 75-112.

Analysis based on quantitative data of the effect of discrimination on working women's economic status.

Kreps, Juanita M. *Women and the American Economy: A Look to the 1980's*. New York: Prentice Hall, 1976, pp. 102-22.

Implications of women's employment.

Howe, Louise Kapp. *Pink Collar Workers: Inside the World of Women's Work*. New York: Putnam's, 1977.

Novel analysis of working women in service industries. Anecdotes, statistical analysis in a relatively unexplored field.

Laws, Judith Long. "Work Aspiration of Women: False Leads and New Starts." Signs, I, No. 1, Pt. 2 (Spring, 1976), 33-49.

Critique of past reserach on women's choice of work in the home or outside.

Steinem, Gloria. "The Rise of the Pink Collar Ghetto." MS, March, 1977, pp. 51-52.

Introduces Howe article. Steinem sees the need for a massive effort, both political and economic, to honor, humanize and improve the salaries of female workers in service industries.

U.S. Department of Labor. Occupational Outlook Handbook. 1974-75. Washington, D.C.: Government Printing Office, 1975.

Valuable data on employment outlook for women in various fields; Contains projected needs in individual fields.

U.S. Department of Labor. Employment Standards Administration, Women's Bureau. 1975 Handbook of Women Workers, Bulletin 297. Washington, D.C.: Government Printing Office, 1975.

A must for anyone doing research on the status of women who work in the U.S. Lists Federal and state laws governing women's employment and civil and political status, plus descriptions of state, national and international machinery at work to advance the status of women. Supplements are published annually.

Campbell, Helen. "Speak-Out on Domestic Service." in Root of Bitterness, ed. Cott, pp. 322-326.

Quotes white factory workers' reasons for leaving domestic service in late 19th century.

Grosvenfor, Verta Mae. Thursdays and Every Other Sunday Off: Domestic Rap. New York: Doubleday, 1972.

Domestic work described from the inside.

Marshall, Paule. "Reena," in The Black Woman, ed. Toni Cade, New York: New American Library, 1974.

Petry, Ann. The Street. New York: Pyramid, 1969.

On domestic work and its conditions.

Immigrant Women

Required Reading

Cohen, Miriam. "Italian American Women in New York City, 1900-1950 Work and School," in Milton Cantor and Bruce Laurie, eds. Class, Sex, and the Woman Worker. Westport, Conn.: Greenwood Press, 1977.

Persistent traditional patterns of family dominance keep women from becoming independent of this community.

Recommended Reading

Goldman, Emma. "Was My Life Worth Living?" Red Emma Speaks, Alix Kates Schulman, ed. New York: Random House, 1972, pp. 386-98.

The "Rebel in Paradise" looks back at her life as an anarchist and radical feminist.

Gilman, Charlotte Perkins, "Women's Evolution from Economic Dependence," in Root of Bitterness, ed. Cott, pp. 366-370.

Glanz, Rudolf. The Jewish Woman in America: Two Female Immigrant Generations, 1820-1929. Vol. I. The Eastern European Jewish Woman. New York: Ktav Publishing House and National Council of Jewish Women, 1976.

Valuable contribution in a little worked field. First of two volumes projected. Insights into all aspects of women's lives, work, home with valuable notes and bibliography. A must for research in this field, despite some flaws in editing.

Manning, Caroline. The Immigrant Woman and Her Job. New York: Arno Press, 1970.

Valuable use of statistical materials make this book important.

Neidle, Cecyle S. America's Immigrant Women. New York: Hippocrene Books. 1976.

Wide-ranging chapters on various themes and good treatment of contributions of individual immigrant women. A good place to begin, but fails to suggest general contributions or differences among contributions that immigrant women made to America.

Audio-visual Materials

"Sojourner Truth: Journey's End in Battle Creek," Half inch videotape documentary, black and white, approximately 60 minutes. Carlene Pagnall, project director. Western Michigan University Television Services, 1470 Dunbar Hall, Kalamazoo, Michigan 49008. Purchase $52.00, cassette copies available.

An ex-slave, abolitionist, feminist, lecturer and advocate of direct action, Sojourner Truth lived from 1856 to 1883 in Battle Creek, Michigan and is buried in Oakhill cemetery there. Videotape shows location of her grave and of her three dwelling places (one a Quaker commune named Harmonia). Also shown are the Kimball House artifacts concerning Sojourner's life in Battle Creek, including the only known signature of her name. Two local historians who have collected material on her for many years are interviewed and recount several legends and stories about her forthright attitudes and sharp retorts.

Questions for Discussion

Women and Work

1. Today women work in many sex-specific activities, work that is assumed to be "woman's work." Was this always the case?

2. Were colonial women confined to housework?

3. What was the relationship between growing professionalism and the choice of woman's work in the 19th century?

4. What effects did industrialization have on the status and types of work women did?

5. Were there regional differences in American women's working patterns?

Garden, Farm, Village and Domestic Workers

1. What is the political statement that contemporary women make by starting to farm?

2. Why was there bias against white women tilling the soil in 19th century America?

Immigration, City and Factory Life

1. How did early American female factory workers differ from mid-19th century workers?

2. Did immigrant women gain independence through work outside the home?

3. What was the incidence of piece work at home before and after industrialization?

4. Is there a relationship between developing technology and the rise of white collar women workers?

Prostitution

1. What reasons did radicals like Emma Goldman and Charlotte Perkins Gilman give for the prevalence of prostitution?

2. Did the Progressive reformers agree with them?

3. Was the women's movement responsible for curtailing prostitution?

4. What attitudes did prostitutes have toward their employment?

5. Is marriage a legalized form of prostitution as Goldman said?

6. What class differences have been discovered among present-day prostitutes?

Questions for Discussion (General)

1. How much do we know about the work experience of American women today?

2. What bias do current policy planners show when discounting the work of women?

3. Why does America lack government day care facilities?

4. What characteristics do "pink collar" workers share?

5. How is the work experience of Black women different from white women?

6. What are the implications of rising female employment in the U.S.?

7. Why do women work? Have the reasons been the same in past and present?

8. Do women in professions experience special forms of discrimination?

9. What determines women's work aspirations?

F. Caring for Women's Bodies, Souls and Minds

1. The question, "What gender is God?" focuses this unit. Lecture should include the following points.

Historical emphasis on God as the Father.

Limitations put on women's independence. Husbands stand as God to families following St. Paul's injunctions for wives to "be still in church" and obey husbands.

Historical significance of Puritanism in America. The woman theologian rejected: Ann Hutchinson.

Quakers, Congregationalists, Jews provide avenues for women's reform movements in America.

Contemporary questioning of sexism in American religion, analysis of chauvinist imagery; the movement toward women becoming ministers and church leaders.

Required Reading

"Examination of Mrs. Ann Hutchinson," in Root of Bitterness, ed. Cott, pp. 34-46.

Expresses the Puritan view of theology.

Douglas, Ann. The Feminization of American Culture. New York: Knopf, 1977.

Analyzes the influence of women on ministers and on the form of culture America developed in the 19th century.

Chopin, Kate. "Lilacs," in The Storm and Other Stories with The Awakening, ed. with intro. by Per Seversted. Old Westbury, N.Y.: Feminist Press, 1974, pp. 166-76.

Story contrasts the worlds of two different women, a nun and an actress who visits the nun once a year to get back in touch with religious truths.

Recommended Reading

Bacon, Margaret H. "Quaker Women and the Women's Movement," paper given at the American Friends Service Committee Pasadena Annual Meeting, September 7, 1974; may be obtained through Margaret H. Bacon, c/o American Friends Service Committee, 1501 Cherry St., Philadelphia, Pa. 19102. 50¢ per copy.

Bushman, Claudia, ed. Mormon Sisters: Women in Early Utah. Cambridge, Mass: Emmeline Press, 1977.

Biographical studies of women as wives, midwives, teachers, plural wives, mystics and charitable sisters.

Daly, Mary. Beyond God the Father: Toward a Philosophy of Women's Liberation. Boston: Beacon Press, 1973.

A feminist classic; a Catholic woman examines the role of Christianity in both the formation of institutional oppression of women and the start of a new order.

Daly, Mary. *The Church and the Second Sex*. 1968 report.
New York: Harper and Row, 1975.

Important introduction by the author who looks back at her 1968 self and writes a "feminist Postchristian" critique of her earlier work. Shows for instance how she now says, "we", not "they" when referring to women.

Doely, Sarah Bentley. *Women's Liberation and the Church: The New Demand for Freedom in the Life of the Christian Church*. New York: Association Press, 1970.

Miller, Casey and Swift, Kate. "Women and the Language of Religion." *Christian Century*, 93 (April 14, 1976).

An article adapted from "The Language of Religion," a chapter in *Words and Women*. Good brief summary of work of Mary Ritchie Key, Ruth Hoppin, Krister Stendahl, Linda Barnfoldi, Emily Culpepper, all students of language.

Patrick, Anne E. "Women and Religion: A Survey of Significant Literature, 1965-1974," *Theological Studies*, 36, No. 41, (December, 1975), 737-65.

An evaluation of material dealing with important surveys and periodical articles about Roman Catholic women and religion; some treatment of Protestantism too.

Goldenberg, Judith Plaskow. "Epilogue: The Coming of Lilith," *Religion and Sexism: Images of Women in the Jewish and Christian Traditions*. ed. Rosemary Redford Ruether. New York: Simon and Schuster, 1974, pp. 341-43.

A parable.

Ochs, Carol. *Beyond the Sex of God: Toward a New Consciousness Transcending Matriarchy and Patriarchy*. Boston: Besson Press, 1977.

Philosophic and theological discussion.

Priesand, Sally. *Judaism and the New Woman*. New York: Behrman House, 1975.

The first woman to become an ordained rabbi (1972, Cincinnati, Ohio) examines the Jewish tradition's view of women, and suggests how Judaism can adapt to allow women full participation.

Reuther, Rosemary Redford, ed. Religion and Sexism: Images of Women in the Jewish and Christian Traditions. New York: Simon and Schuster, 1974.

Succinct essays by feminist scholars and professors of religion on the relationship of patriarchal religion and imagery.

Questions for Discussion

1. How does religion emphasize a male God?
2. Are contemporary churches providing "spiritual food" for women?
3. How has the development of Protestant religion affected women's cultural norms in America?
4. What relationship is there between patriarchal religion and the psychic and social self-images of women?

2. Witches, Healers and Helpers

Lecture should include 1) historical background of women as healers; 2) Analysis of the relationship between accused witches and healing knowledge and practice; and 3) witches in early America: a religious problem or a political problem?

Required Reading

Ehrenreich, Barbara and English, Dierdre. Witches, Midwives and Nurses: A History of Women Healers. Old Westbury, N.Y.: Feminist Press, 1975.

Shows the subtle relationship between healing functions and magic in women's history. Illustrates the way male doctors came to dominate medicine. A short pamphlet, well written and illustrated.

Recommended Reading

Dworkin, Andrea, "What Were Those Witches Really Brewing?" MS, II (April, 1974), 52-55-89-90.

This article examines the myth of feminine evil and witchcraft.

__________, "Susanna Martin, on Trial for Witchcraft," in Root of Bitterness, ed. Cott, pp. 70-73.

Verbatim account of the trial. Presented by Cotton Mather in 1693.

Questions for Discussion

1. The power to heal has traditionally been feared and respected. How were women healers treated?
2. What institution taught hatred and fear of women as instruments of the devil?
3. What was the traditional relationship between witches and medicine?
4. Who defined the witch in early America?

3. Health Care System and Its Effects on Women's Bodies

Lecture should include the following points:

Effects of 19c. purge of women from medical profession in America; Health care defined by male doctors: rest, bath, diet; Women must fight to gain medical training.

Definition of normal female functions as sickness encourages invalidism in 19 c. America; Middle class female patients support lucrative medical practices; Lapsed uterus; crisis of menarche; the unfeminine menopause--new diseases discovered in the age of 19c. scientific medicine.

Twentieth century medical bias growing from earlier ideas: female passivity; the "prophylactic mastectomy"; the "soothing hysterectomy."

Birth Control: what is its significance for American women in the past and present? Historical struggle of Margaret Sanger to spread birth control as a social welfare and humanitarian reform; Sterilization in post-World War II era perceived as an instrument of social coercion by Black, Chicana, and Indian women.

Required Reading

Ehrenreich, Barbara and English, Dierdre. Complaints and Disorders, The Sexual Politics of Sickness. Old Westbury, N.Y.: Feminist Press, 1975, pp. 1-40.

Recommended Reading

"Killing Our Future: Sterilization and Experiments," Akwasasne Notes, IX, No. 1, Early Spring, 1977, Mohawk Nation, 4-6.

Survey of recent material regarding pressures from government agencies and the attitudes of Indians toward birth control. It is regarded as genocide.

"Sterilization of young Native Women Alleged at Indian Hospital," Akwesasne Notes, VI, Early Summer, 1974, 22.

An account of the forty-eight operations in July alone.

Alexander, Daryl. "A Montgomery Tragedy: The Relf family refused to be the nameless victims of involuntary sterilization." Essence, IV (September, 1973), 42-3.

A popular account showing antagonism toward official practices.

Corea, Gena. The Hidden Malpractice: How American Medicine Treats Women as Patients and Professionals. New York: William Morrow Co., 1977.

A readable account of the discrimination in medicine against women as doctors and patients.

Darity, William A. and Turner, Castellano B. "Research findings related to sterilization: attitudes of black Americans," *American Journal of Orthopsychiatry*, 44 (March, 1974), 184-5.

Golden, Bernette. "Black Women's Liberation." *Essence*, V (February, 1974), The National Black Feminist Organization held its first meeting in November, 1973. Its concerns are forced sterilization, right to abortion, child-care facilities and media image of Black women.

Horan, Jean. "Puerto Rican Women Fight Back." *Off Our Backs*, V, November, 1975, 10.

A radical magazine focuses on forced sterilization.

Kennedy, David M. *Birth Control in America: The Career of Margaret Sanger*. New Haven: Yale University Press, 1970.

Scholarly presentation based on archival research.

Lutzker, Edythe. *Women Gain a Place in Medicine*. New York: McGraw-Hill, 1969.

The story of five young women who fought to become doctors. This book documents the lengths to which the medical establishment went to keep women out of the profession.

Sanger, Margaret. *Margaret Sanger, an Autobiography*. New York: Norton, [1938]; report. New York: Dover, [1971].

Slater, Jack. "Sterilization: Newest Threat to the Poor." *Ebony*, October, 1973, pp. 150-56.

Vaughan, Denton and Sparer, Gerald. "Ethnic Group and Welfare Status of Women Sterilized in Federally Funded Family Planning Programs 1972," *Family Planning Perspectives*, IV (Fall, 1974), 224-9.

Walsh, Mary Roth. *Doctors Wanted--No Women Need Apply: Sexual Barriers in the Medical Profession, 1835-1975*. New Haven: Yale University Press, 1977.

Well-documented scholarly study.

Walters, Ronald. "Population Control and the Black Community." Black Scholar, V (May, 1974), 45-51.

__________, "Women of 'La Raza' Unite." MS, December, 1972, pp. 128-9.

Mexican women unite to combat involuntary sterilization.

Questions for Discussion

1. What scientific novelties did 19c. American physicians offer to cure women's physical problems?
2. Describe the basic causes of "female complaints" as seen by 19c. doctors. What earlier precedents can you find for these ideas?
3. Were colonial women supposed to be afflicted with the same ills as 19c. American women?
4. How widespread has sterilization been as a 20c. policy of the American government?
5. What attitudes do minority women have toward sterilization? Toward other forms of birth control?
6. What strategies did Margaret Sanger use to popularize birth control? What opposition existed to her movement?

4. Health Care and Its Effects on Women's Minds

Lecture should include the following points:

Psychological effects of 19th c. definitions of female disease: the "Camille" syndrome, hysteria, fainting spells, the mysteriously "delicate" female.

Class differences expressed in female health symptoms: the middle class woman is "sick," the lower class woman "sickening."

Social disabilities of female illness: they are used to block women from voting, enrolling in university level institutions, undertaking professions, and pursuing sports and physical education.

Social stress and enforced domesticity as causes of women's illness; the vicious cycle of self-defeating stereotypes as women come to consider themselves ill and delicate.

Madness as a consequence of frustration--The Yellow Wallpaper.

Historical ambiguity of American women's sexual nature. Are women cool and passive, uninterested in sex? Are women sexually uncontrolled? Are they on pedestals or unwitting temptresses?

Women's nature blamed for rape in 20 c. America; Punishment, not health care offered.

Required Reading

Cott, ed., Root of Bitterness (New York: Dutton, 1972) contains the following required readings:

Beecher, Catharine. "On Female Health in America," pp. 263-270.

Alcott, William. "From The Young Woman's Book of Health," pp. 277-284.

Nichols, Mary Grove. "The Murders of Marriage," pp. 285-291.

Austin, Dr. George. "From Perils of American Women," pp. 292-98.

Jacobi, Dr. Mary Putnam. "On Female Invalidism," pp. 304-308.

These excerpts from 19c. tracts on women's health and treatment give a variety of views. Catharine Beecher complains that women have such poor health in America. William Alcott gives the contemporary doctors' prejudices. Mary Grove Nicholls is one of the few critics of the doctors and of marriage as a trap for women. Dr. Jacobi criticizes the health care of 19c. medical systems and calls *it* the cause of illness.

Gilman, Charlotte Perkins. The Yellow Wallpaper, afterward by Elaine R. Hedges. Old Westbury, N.Y.: Feminist Press, 1973.

Published originally as a protest against the practice of the leading specialist in feminine "nerve disorders," Dr. S. Weir Mitchell. His method of treating mental problems was to send women to bed and forbid them any form of intellectural work. The Yellow Wallpaper is a chilling psychological portrait of a woman's final collapse under such circumstances.

Smith-Rosenberg, Carroll. "Beauty, the Beast and the Militant Woman: A Case Study in Sex Roles and Social Stress in Jacksonian America." The American Quarterly, XXIII (October, 1971), 562-84.

Examines the religious background of the Female Moral Reform Society within the aura of millenial fervor of Jacksonian America. Inspired by democratic ideals and economic changes, they were the first group of women to attack the double standard and challenge the "passive home-oriented image" of women.

Recommended Reading

Cather, Willa. Obscure Destinies: Three Stories of the West. New York: Vintage Books, 1974. "Old Mrs. Harris," pp. 75-190 is a good companion to My Antonia. It depicts life of an elderly woman who serves as a servant in her own daughter's home without family recognition.

Chesler, Phyllis. Women and Madness. Garden City, N.Y.: Doubleday, 1972.

Strongly written survey of women and the male-dominated mental health care system in contemporary United States.

Ehrenreich, Barbara and English, Dierdre. Complaints and Disorders, The Sexual Politics of Sickness. Old Westbury, N.Y.: Feminist Press, 1975, pp. 44-47, 54-59.

Women are either "sick" or "sickening" depending on their class situation. Middle class women provide a health industry for doctors, have enforced idleness; lower class women's health does not keep them from working. They are set aside as corrupting.

Jewett, Sarah Orne. "The Courting of Sister Wisby," in The Ovenbirds, ed. with intro. by Gail Parker. Garden City N.Y.: Anchor Books, pp. 217-33.

Narrator interviews an old woman heath gatherer. Story within the story is of a small town mid-19th c. American woman living "a trial marriage" and dismissing her male lover. Wow! Lots of information on herbal culture and sharing of this information by women.

Audio-visual Material

Block, Mitchell, "No Lies," film, 16 minutes, black and white, $9.55 rental.

Send to:

The University of Michigan A-V Educational Center
416 Fourth Street
Ann Arbor, Michigan 48109

Dramatization of verbal assault on a rape victim by a "friend."

Questions for Discussion

1. What sorts of independence did female healers maintain when they could?
2. How did the 19c. definition of female health influence marriage relationships?
3. Are women responsible for their own sicknesses?
4. What social effects did the notion that women were either "sick" or "sickening" have?
5. What is the relationship between the physical health care system and the goals of modern psychiatric care of women?

Unit III: The Transcendent Self

Introduction

> She was a study of such nature as had not encountered my eyes yet: a great and new planet she was: but in what shape? I waited her rising.
>
> --from Charlotte Bronte, *Villette*

The transcendent self. What does it mean? How is it expressed? It is not Catherine Beecher's "true womanhood," where woman is complement to man. It is not de Beauvoir's "Other." Rather, it is woman as Subject, woman awakening to selfhood: intellectually, sexually, emotionally, and politically. It is the self disentangled from sex role-typing; it is Heilbrun's androgyny; it is the ability to involve oneself with the world and the ability to act effectively in that world. It also means woman as mother to herself--to ourselves, exploring our past and our present to determine who we are and who we want to be, both as individuals and as a group.

In this unit we briefly discuss the status of women, and then explore the lives, ideas, and work of women who have acted as agents of social change. Women have been active and, in fact, have been leaders in almost all American social movements. Agnes Smedley's autobiographical novel, Daughter of Earth, is the story of one such activist. Assorted articles on individual women are included in the bibliography.

We also explore the awakenings of women into selfhood as these awakenings are translated into artistic creation, especially literature, where the process of self-discovery can be traced and the expression of self analyzed. See Broner, Broumas, Woolf, and Walker. Judy Chicago's Through the Flower is the autobiography of one woman's growth into artistic maturity.

We conclude this unit and the course with a group of activities: athletics, personal growth techniques, assertiveness training, and consciousness raising. While these activities need not take class time, they will stimulate students to make connections between the ideas they have studied and their behavior outside the classroom.

The last class session should be a time for review, integration, and imagination. What do students see in the future? What would a utopian culture and society look like? What would it feel like to be a part of such a society? What do students see for themselves in their own futures? What does the process of transcendence mean for students, both personally and politically?

A. The Status of Women

A lecture should include the following material:

1. Economic structure of society as it affects status of women.

Pre-literate: women as providers of clear line of inheritance based on kinship relation

Pre-industrial: women sharing complementary work role in the home along with males; e.g., cottage industries in England; women's status temporarily higher

Industrial: family as a self-contained economic unit destroyed; women as well as men no longer producers but the means of production

(See Engels, The Origin of the Family, Ch. 1 and 2)

Economic dependence of women encouraged by lack of education and belief that their function is exclusively that of homemaker and mother

See Grimke, from "Letters on the Equality of the Sexes," in Cott, pp. 183-185. See also J. S. and H. T. Mill, "Early Essays on Marriage and Divorce," pp. 71-77.

Required Reading

Grimke, Sarah. "From Letters on the Equality of the Sexes," in Root of Bitterness, ed. Nancy F. Cott. New York: E. P. Dutton, 1972, pp. 181-185.

The pioneer American anti-slavery worker realized that women's suppression was a form of slavery.

Recommended Reading

Engels, Frederick. The Origin of the Family, Private Property and the State, with intro. and notes by Eleanor Burke Leacock. New York: International Publishers, 1972 (1942), pp. 1-146.

Leacock, an anthropologist, discusses in her introduction much of what Engels covers in Chapters I and II, the evolution of primitive society with its elaborate kinship structures which worked to subjugate women. She summarizes more recent research on the subject, tending to support Engels' analysis of women's position.

Rossi, Alice S., ed. John Stuart Mill and Harriet Taylor Mill: Essays on Sex Equality. Chicago: University of Chicago Press, 1970.

Trenchant critique by the British philosopher and his intellectual wife of the basis of women's subjection. See particularly pp. 67-87.

2. Factors contributing to independence and higher status for women

Modern technology with its accompanying specialization of work and therefore greater opportunity for employment outside the home - end of need for division of labor into men's/women's work

Corresponding de-emphasis on women's role as homemaker and caretaker of children

See Gilman, on "Women's Evoluation from Economic Dependence," in Cott, pp. 366-370; see also Firestone, "The Ultimate Revolution," in The Dialectic of Sex, especially pp. 205-209.

Recent social science research corroborating social-educational status and economic status as separate determinants of female status, especially when coupled with socialism

See Stewart and Winter, "The Nature and Cause of Female Suppression," Signs (Spring 1977), Vol. 2, No. 3, pp. 540-553.

Required Reading

Stewart, Abigail J. and David G. Winter. "The Nature and Causes of Female Suppression." Signs: Journal of Women in Culture and Society, Vol. 2, No. 3, Spring, 1977, the University of Chicago Press, pp. 531-553.

Article summarizes research using cross-national data and social science techniques of data analysis to discover the nature and causes of female suppression in modern nation states.

Perkins, Charlotte. "Women's Evolution from Economic Dependence," in Nancy F. Cott, ed. Root of Bitterness. New York: Dutton, 1972, pp. 366-370.

Gilman, a major theorist of the women's movement, wrote this tract in 1898, showing that women's economic dependence underlies their political impotence.

3. Androgyny and the status of women:

   de Beauvoir's definition: woman and man as social, economic, and psychological equals. See de Beauvoir, The Second Sex, pp. 682-689.

   Heilbrun's definition: the need for recognition of both "female" and "male" traits in the individual; that the repression of traits of the opposite sex in the personality results in continued role polarization of the sexes and the continued lower status of women. See Heilbrun, "Introduction," Toward a Recognition of Androgyny.

   Bem's definition: the balance of masculine and feminine traits in the individual resulting in greater creativity; based on studies of 1,500 Stanford University students. See S. Bem, "Androgyny vs. the Tight Little Lives of Fluffy Women and Chesty Men." Psychology Today, 9 (September 1975), 58-59.

   Discussion of A. Rich's poem about the androgyne. "The Stranger" in Adrienne Rich's Poetry, selected and ed. by Barbara Charlesworth Gelpi and Albert Gelpi. New York: W. W. Norton & Co., 1975, p. 65. Or, "Planetarium" in same volume, pp. 45-46.

Required Reading

Bem, Sandra. "Androgyny vs. the Tight Little Lives of Fluffy Women and Chesty Men." Psychology Today, 9 (September 1975), pp. 58-59.

Beyond role typing (which even psychological testing of femininity and masculinity display) is androgyny--from andro (male) and gyn (female), the condition of being non-sex role typed, of displaying a balance of masculine and feminine traits. Bem studied (by testing and personal interviews) 1,500 undergraduates at Stanford University. She found some surprising things. About 50% were appropriately sex role-typed, 15% were cross-typed and 35% androgynous. She tested her hypothesis that sex role-typed individuals were less adaptable, more restricted. Indeed, she found them less creative and less nurturing.

de Beauvoir, Simone. The Second Sex. New York: Bantam, 1961, pp. 682-689. Also in Masculine/Feminine, eds. Betty and Theodore Roszak. New York: Harper Colophon, 1969, pp. 148-157.

de Beauvoir's concept of androgyny means woman's being transformed into the psychological (as well as socio/economic) equal of man. Unfortunately, this transformation process is one-way; women assume male characteristics, responsibilities and privileges. But she does define women's sexuality, the one female characteristic in the transformation process that will not be changed.

Oh, brave but not so new world!

Heilbrun, Carolyn G. Toward a Recognition of Androgyny. New York Alfred Knopf, 1973.

The introduction is worth duplicating. Heilbrun defines androgyny and her purpose in tracing its appearance in literature (unfortunately her only American reference is Henry James' androgynous heroine, Isabel Archer.) Examining so-called male vs. female traits in not only literacy characters but also in ourselves can make us aware of the conditioning that demands role polarization.

Rich, Adrienne. "The Stranger," in Adrienne Rich's Poetry, selected and ed. by Barbara Charlesworth Gelpi and Albert Gelpi. New York: W. W. Norton & Co., 1975, p. 65.

__________. 'Planetarium," in Adrienne Rich's Poetry, selected and ed. by Barbara Charlesworth Gelpi and Albert Gelpi. New York: W. W. Norton & Co., 1975, pp. 45-46.

4. Feminist controversy over political behaviors designed to enhance the future status of women focuses on the following points:

Working within the existing economic structures or creating non-hierarchical structures.

Within institutions, working for change from the top (as token managerial elite) or from the bottom (as collectives of workers).

Working as paid homemakers or working outside the home.

Individual mothering or collective child rearing?

See "Sex, Society and the Female Dilemma: A Dialogue between Simone de Beauvoir and Betty Friedan," Saturday Review, June 14, 1975, pp. 14-20+. Also see Firestone, "The Ultimate Revolution," The Dialectic of Sex, pp. 205-242.

Required Reading

"Sex, Society, and the Female Dilemma, A Dialogue Between Simone de Beavoir and Betty Friedan." Saturday Review, (June 14, 1975) pp. 14-20+.

A discussion that covers basic differences between the U.S. and French women's movement.

Firestone, Shulamith. "The Ultimate Revolution," The Dialectic of Sex: the Case for Feminist Revolution. Bantam, 1971, pp. 205-242.

Gives her imperatives for an alternative to the existing social order based on class division by sex. She summarizes the strengths and failures of recent alternative social systems involving communes; finally, she poses alternatives to the family. In short, she envisions a classless, socialist-feminist utopia. Will provoke much class discussion.

Recommended Reading

Yates, Gayle Graham. What Women Want: The Ideas of the Movement. Cambridge, Mass.: Harvard University Press, 1976.

The contemporary feminist movement, 1959-1973.

Boulding, Elise. "Prologue to the Future," The Underside of History: A View of Women through Time. Boulder, Colorado: Westview Press, 1976, pp. 753-791.

Connects women in the U.S. with current data on women in the world: sounds a hopeful note that the "chance detour" of patriarchy and consequent "underlife" of women during the last 2,000 years is leading to a dead end and must be redirected. Structural changes toward decentralization and nonhierarchical communication are the female experience.

We have the skills and capacities to be futurists. Low energy budget life styles, intermediate technologies, intensive utilization of the human resources of both sexes, development of both family-type and commune-type households, characterize the new world. The quiet autonomy of native American women, the strength of black African women, and the example of Chinese women and the significant economic and social changes brought about there, provide models for the breakthrough to the "great sisterhood of humanity."

Questions for Discussion

1. How might socialism enhance the status of women?
2. What other factors besides wealth, education and social system might affect the status of women?
3. What are the alternatives to the present school system with its segregation of the sexes in terms of activities, expectations, and opportunities?
4. What are the alternatives to the nuclear family? What have past communal experiences shown as strengths? As weaknesses?
5. How can women (and children) be fully integrated into society? Is a feminist revolution the answer? And what would be the chief aims of such a revolution?
6. Is it enough to extend to women work opportunities outside the family and outside traditional female occupations without changing the structure of the family?
7. In what ways might we need to change working conditions and rewards in order to fully include women in the economic structure of society?
8. How might we need to change the structure and goals of education?

B. Women as Agents of Social Change

1. Methods of social change include the following:

    Force or coercion

    Persuasion, education, election, non-violence

Change which results from technology, culture contact or learning of alternatives through media

Change which occurs as a result of a "revolution by consciousness;" in Charles Reich's The Greening of America. Consciousness III persons perceive the need to make a conscious change of values from the Corporate State's, so they proceed to live as if the revolution had already occurred.

Charismatic leaders and groups who provide awareness of alternatives

2. Agents of social change defined: those who express the yearning for many for a "new way" and who serve as role models for people whose value systems are receptive to attitudinal change. (See Appendix for handout on theories of social change.)

3. Agnes Smedley's autobiographical novel, Daughter of Earth provides an excellent illustration:

Her socio-economic and personal background supply motivation for embracing social change

Ways she changed her own socio-economic and personal circumstances: education, rejection of marriage and prostitution in favor of non-traditional careers

Ways she tried to change society: trade union organizer, socialist, supporter of political self-determination for India, China

4. Suggested projects: Students are asked to choose an individual woman's life to examine for historical perspective: the obstacles, the contributions, the satisfactions. Who were her role models? Was she an agent of social change?

Oral history taken from an older female relative, friend, acquaintance. See Appendix for A Guide to Oral History Interviews, including sample questions and interview process.

Paper on a notable woman. See Appendix for suggested women. See Bibliography for works about specific women.

Required Reading

Smedley, Agnes. Daughter of Earth. Old Westbury, N.Y.: The Feminist Press, 1973.

This autobiographical novel cuts across all of the major areas of our course's concern. The heroine picks up what she calls the "crazy-quilt" fragments of her life and weaves them into a whole. This novel is a Bildungsroman of a very unusual woman--one of the lowly, an immigrant's daughter, a poor person, a westerner who moves East in several senses, a young girl who sees her older sister and mother succumb to the double oppression of being poor and female. Includes current topics: wife abuse, child abuse, prostitution, women's right to their bodies, limitation of career choices for women, limitations of marriage, love relationships outside marriage, etc. A transcendent heroine. Biographical afterword by Paul Lanter.

Recommended Reading

Bates, Daisy. The Long Shadow of Little Rock: A Memoir. New York, 1962.

The co-publisher of an Arkansas newspaper relates her role in the Little Rock integration fight.

Bradford, Sarah. Harriet Tubman: The Moses of Her People. New York, 1961.

Describes her leadership of escaped slaves through the underground railroad.

Chevigny, Bell Gale. The Woman and the Myth: Margaret Fuller's Life and Writings. Old Westbury, N.Y.: Feminist Press, 1976.

Authoritative anthology of Fuller's manuscripts and printed works--diaries, letters, articles. They are women together for a sensitive portrayal of Fuller's life in the context of intellectual currents of her time.

Fauset, Arthur H. Sojourner Truth: God's Faithful Pilgrim. Chapel Hill, N.C.: University of North Carolina, 1938.

Lerner, Gerda. The Grimke Sisters from South Carolina, Pioneers for Woman's Rights and Abolition. New York: Schocken, 1971.

Scholarly, readable treatment of feminist pioneers.

Gluck, Sherna, ed. From Parlor to Prison: Five American Suffragists Talk about Their Lives. N.Y.: Vintage Books, 1976.

Perhaps overly long in parts but some very interesting information on what makes a feminist. Unforgettable tale of Laura Seiler's mother accompanying her on her speaking tours, going into saloons to bring out men to listen to her daughter speak on suffrage. Several women draw parallels with today's women's movement. Excellent concise summary of the complicated suffrage movement organizations and what they stand for in Kathryn Kish Sklar's introduction. Examples of what oral history is about.

Gurko, Miriam. The Ladies of Seneca Falls, the Birth of the Woman's Rights Movement. N.Y.: Schocken, 1976.

Kendall, Elaine, "Beyond Mother's Knee," American Heritage, XXIV, No. 4 (June, 1973) 12-16; 73-78.

The essay examines women's struggles in education. Cites Kendall as first feminist triumph.

McCullough, David, "The Unexpected Mrs. Stowe," American Heritage. XXIV, No. 5 (August, 1973), 5-9; 76-80.

Good short overall biographical article that brings out many fascinating aspects of this extraordinary woman. Shows some of her paintings, which are excellent.

Pauli, Hertka E. Her Name Was Sojourner Truth. New York, 1962.

Stevens, Doris. Jailed for Freedom, the Story of the Militant American Suffragist Movement. New York: Schocken, 1976.

Stevenson, Janet. "Rosa Parks Wouldn't Budge," American Heritage, XXIII, No. 2 (February, 1972), 57-64; 85.

Wells, Ida B. Crusade for Justice: The Autobiography of Ida B. Wells, ed. Alfreda B. Duster. Chicago, 1970

Wells was an anti-lynching crusader.

Welter, Barbara. "Mystical Feminist: Margaret Fuller, a Woman of the 19th Century," in Dimity Convictions, Athens: Ohio University Press, 1976, pp. 145-198.

A worthwhile review of the complex nature and life of Margaret Fuller, woman and intellectual. Welter sees her as an androgyne, a daughter tutored as a son by her father, Timothy Fuller, a failed politician and classical scholar.

Interesting comparison of Fuller to Mary Wollstonecraft. Her true vocation--awakening women.

Questions for Discussion

1. What has been the social context from which women as agents of social change have come? Had they experienced poverty, been exposed to radical ideas, non-traditional family organization, unusual role models?
2. Did these women view themselves as minority group members? Were their families supportive of their ideas and efforts?
3. In what areas of change have women concentrated their efforts? What groups have noticeably benefited from women's organized efforts?
4. Did most of these women work within the existing structures to accomplish change? Or were they revolutionaries in the deepest sense, wishing to overthrow the structure and replace it with a new one?
5. To what extent did they set the pace for change for their male-counterparts?

C. Women as Artists

1. Past obstacles to creation and creativity

For both women writers and women artists: lack of privacy, lack of own income, domestic and social demands placed on them because of their being women, and the internalization of these demands by women.

For women artists: art as male defined, art education designed for men--women students' particular needs not considered nor women artists studied.

See Linda Nochlin, "Why Have There Been No Great Women Artists?" in Art and Sexual Politics, eds. Thomas B. Hess and Elizabeth C. Baker, pp. 1-54. Also see Judy Chicago, Through the Flower: My Struggle as a Woman Artist and Virginia Woolf, A Room of One's Own.

2. Looking backward to find their mothers and themselves

Example: Alice Walker's discovery of her heritage as a black woman artist: "And so our mothers and grandmothers have, more often than not anonymously, handed on the creative spark, the seed of the flower they themselves never hoped to see: or like a sealed letter they could not plainly read." See Alice Walker, "In Search of Our Mother's Gardens," Ms., May, 1974; reprinted in Radcliffe Quarterly, June, 1974, pp. 2-6.

Alternative example: E. M. Broner's discovery of her historical mothers--some artists--Emily Dickinson, Louisa May Alcott, Margaret Fuller; some biblical mothers--Sara, Hagar, Rachel, Lea and some contemporary Israeli women; some her high school friends whose lives were distorted by their families' limited expectations of them. See E. M. Broner, Her Mothers (a novel).

3. Breaking free of the male values that define her and what art must be.

Example: Judy Chicago, who in bringing together her art and her feminist values creates and then teaches in an art program for women who aspire to be serious artists; also begins systematically to read women's literature to find in other women's experience content for her art;

with the help of her students creates Womanspace and a performance workshop;

begins to write a book as "a method of exploring the many directions for the arts that feminist consciousness seemed to suggest," and soon begins to work with explicit female images in her art; her art becomes a symbolic search for her identity as a woman; with others helps to expand the context in which women artists could be shown: the opening of the Woman's Building in Los Angeles.

See Chicago, Through the Flower: My Struggle as a Woman Artist.

4. Discussion of Olga Broumas' poems, Beginning with O. New Haven: Yale University Press, 1977. Like Chicago, Broumas fuses her feminist values in a celebration of womanhood.

Required Reading

Chicago, Judy. Through the Flower: My Struggle as a Woman Artist. Garden City, N.Y.: Anchor/Doubleday & Co., 1977.

The story of an artist's personal growth, struggle, and attempt as a woman to come to terms with her artistic medium, and to break out of the established, male tradition.

Broner, E. M. Her Mothers. New York: Berkeley Publishing Corp., 1976.

The two long middle sections of this book, Historical Mother (looking for Emily Dickinson, Louisa May Alcott, Margaret Fuller and Charlotte Forten) and Foremothers (looking at Biblical mothers--Sara, Hagar, Rachel, Lea-- and Israeli mothers who the narrator meets on her journey to Israel) make an excellent case for knowing one's "mothers" if a woman is to know herself. The narrator-protagonist Beatrix Palmer sets out to do this. Novel could be used as springboard for oral history projects or research papers on famous American women.

First section, Looking for Friends, provides at least five case·histories of socialization of girls in American society--all show distorting of the lives of Beatrix's closest friends.

Broumas, Olga. Beginning with O, with forward by Stanley Kunitz. New Haven: Yale University Press, 1977.

These are poems in which Broumas combines political expression with a celebration of womanhood. These poems are representative of the finest of the new women's poetry.

Nochlin, Linda. "Why Have There Been No Great Women Artists?" in Art and Sexual Politics, eds. Thomas B. Hess and Elizabeth C. Baker. New York: Macmillan, 1973, pp. 1-54.

In addition to Nochlin's famous article, ten replies follow. Very moving.

Walker, Alice. "In Search of Our Mothers' Gardens," Ms., May, 1974; reprinted in Radcliffe Quarterly, June, 1974, pp. 2-6.

Suggests what it meant to be a black woman whose creativity was thwarted in 19th century America. Walker's tribute to her "mothers," the spiritual heritage that enabled her to become an artist. Historical examples; concludes with moving example of her own mother.

Woolf, Virginia. A Room of One's Own. N.Y.: Harcourt-Brace, 1957.

Recommended Reading

Borland, Kathryn and Helen Speicher. "The Celebrated Mrs. Wright." American History Illustrated X, No. 10 (February, 1976) 10-20.

Patience Lovell Wright, America's first sculptor.

Maines, Rachel. "Fancywork: The Archaeology of Lives." The Feminist Art Journal, (Winter 1974-75), pp. 2-3.

A "reading" of needlework to reconstruct the psychology and nature of the artist.

Mainnardi, Patricia. "Quilts: The Great American Art." Radical America, Vol. VII, No. 1.

An intimate form of artistic expression tells much about popular culture in the home.

Moore, Honor, ed. The New Women's Theatre: Ten Plays by Contemporary American Women. N.Y.: Vintage/Random House, 1977.

Bits and Pieces, Corinne Jackes

Window Dressing, Joanna Russ
Breakfast Past Noon, Ursule Molinaro
Birth and After Birth, Tina Howe
Mourning Pictures, Honor Moore
Wedding Band, Alice Childress
The Abdication, Ruth Wolff
The Ice Wolf, Joanna Halpert Kraas
I Cost a Pair of Gloves Yesterday, Myrna Lamb
Out of Our Fathers' House - arranged for stage by Eve Merriam, Paula Wagner and Jack Hoffeiss

Nin, Anais. *The Diary of* ... : 1931-1934. N.Y.: Harcourt, Brace & Jovanovich, 1966.

Her first volume; includes portrait of her parents, why she wrote a diary, her psychoanalysis, relationship with June and Henry Miller, difficulty in being a woman and being creative and the famous birth scene.

Excerpts from Nin's *The Novel of the Future* (N.Y.: MacMillan, 1968), pp. 5-9, 124-5, 155-164, 197-199 explain the relationship of her diaries to her other writing. One could use Nin diary as alternative to *Her Mothers* by Broner and to *Through the Flower* by Chicago.

Nochlin, Linda, "By a Woman Painted: Eight Who Made Art in the 19th Century." *Ms.*, Vol. III, No. 1 (July, 1974), 68-75; 103.

Informational with good illustrations (could be required).

Peterson, Karen and J. J. Wilson. *Women Artists; Recognition and Reappraisal From the Early Middle Ages to the Twentieth Century*. N.Y.: Harper Colophon Books/Harper and Row, 1976.

An historical survey. Good on biographical information, but suffers from lack of larger and color plates. Chapter 1, "In Our Own Image," and Chapters 5-7 are particularly useful. Slide sets are available for purchase: 1) *Women Artists: A Historical Survey* (early middle ages - 1900); 2) *Women Artists: The Twentieth Century*; 3) *Women Artists: Third World*; 4) *Women Artists: Images-Themes and Dreams*. Contact Harper and Row Media Department, 10 East 53rd St., N.Y., N.Y. 10022.

Audio-visual Material

Antonia (film) by Judy Collins and Jill Godmilow

Send to: The University of Michigan
Audio-Visual Education Center
416 Fourth Street
Ann Arbor, Michigan 48109
Telephone - (313) 764-5360

$24.25 rental 58 minutes

Antonia Brico, history's first woman conductor, who in 1930 at the age of 28 became the first woman to conduct the Berlin Philharmonic. Today she tells of her past and present fight against male supremacy.

Questions for Discussion

"Why have there been no great women artists," as Linda Nochlin tells us, might be a less useful question than others, such as:

1. What is the relationship between art and social class?
2. What kinds of demands and expectations were (are) made of women that kept (keep) them from the demands of professional art production? Or professional writing?
3. How has the conditioning of women to find their identities in homemaking limited the efforts of women to produce professional art?
4. How have educational institutions discriminated against women artists in terms of expectations and training? Why are women encouraged to dabble in the arts?
5. How have women artists and writers conveyed their experience of being female? Are there any themes or considerations of style that are identifiable as peculiarly female or feminine?
6. When male artists recognize or praise female artists, what do they base their praise on?
7. Do you find women artist neutralizing or hiding content that might be interpreted as feminine?
8. What is the rationale for women's art or literary collectives?

D. New Women, New World: Activities

1. The new woman's athletics:

New research, stimulated by feminist activism, is seriously analyzing women's capacities for sports activities. The traditional myth is that girls are naturally less capable of physical competition and less interested in it. This has been shown to be false, and new research is exploring such questions as how sports programs may be designed with woman's physiological characteristics in mind. Nevertheless, most school sports programs continue to be based on old concepts. Readings in this section focus on the new research (See National Division Guide to Women's Sports and Scott, "Closing the Muscle Gap"), discriminatory practices (Fasteau, "Giving Women a Sporting Chance"), and an examination of new laws and possibilities for change (Burke, "Taking Title IX into Your Own Hands": and Sex Discrimination Newsletter).

Required Reading

Fasteau, Brenda Feigen, "Giving Women A Sporting Chance." *Ms*., July, 1973, pp. 56-58, 103.

Woman lawyer discusses problems of women in Sports, quoting Marcia Federbush of Michigan as one who wants an Olympic-style system to solve imbalances.

Recommended Reading

Burke, Peg, "Taking Title IX Into Your Own Hands." *Women Sports*, October, 1976, p. 13.

Burke is president of the Association for Intercollegiate Athletics for Women and tells what can be done if Title IX results are unacceptable in your school.

Cole, Lewis, "Foremothers: Gertrude Ederle." *Women Sports*, Vol. 4, No. 5 (May, 1977) pp. 14-16.

A "Rockyesque" article portraying America's queen of the channel swimmers, her demise and current status.

Dunkle, Margaret, "College Athletics: Tug-of-War for the Purse Strings." Ms., September, 1974.

Equal Educational Opportunity in High School Athletics: Program for Educational Opportunity. School of Education, The University of Michigan.

A collection of short papers that examines three important areas of athletics:

1. Perspectives on the purposes and value of high school athletics.
2. The need for a definition of equality.
3. The legal bases for athletics and evolving definitions of equality

May be obtained from:

Dr. Charles D. Moody, Sr. Director
Program for Educational Opportunity
The University of Michigan
1046 School of Education
Ann Arbor, Michigan 48109

National Division Guide to Women's Sports Research Project: Women in Sport, Vols. I, II, III. Washington, D.C.: American Alliance for Health, Physical Ed. and Recreation, 1971-1977.

May be obtained from:

AAHPR Public Sales
1201 16th St. N.W.
Washington, D.C. 20036

"Revolution in Women's Sports," Women Sports Magazine, September, 1974.

Includes Action Manual and Bibliography.

Scott, Ann Crittenden. "Closing the Muscle Gap: New Facts About Strength, Endurance--and Gender." Ms., September, 1974.

Sex Discrimination Education Newsletter, Vol. I, No. 5 & 6. (Bi-Monthly)

May be obtained from:

Department of Psychology
The University of Michigan
Ann Arbor, Michigan 48109

A double issue that examines in non-legalistic terms Title IX and its implications.

"What Constitutes Equality for Women in Sport?--Federal Law Puts Women in the Running."

May be obtained from:

Project on the Status and education of Women
Association of American Colleges
1818 R Street, N.W.
Washington, D.C. 20009

Includes bibliography.

2. Centering/Getting Clear

As women move into realms of experience from which we have traditionally been excluded, sometimes assuming the triple role of political activist, nine to five worker, and homemaker, it is important that we reserve time for ourselves to keep in touch with our own bodies, fantasies, and dreams. Alcoholism and drug abuse (the latter often a result of doctors' irresponsible prescription of tranquilizers) are far too common among American women. Rush's Getting Clear: Body Work for Women offers descriptive material on exercises, self-awareness techniques, centering, meditation, healing, avoiding aging, and therapies of the Human Potential Movement.

Recommended Reading

Rush, Anne Kent. *Getting Clear: Body Work for Women.* New York: Random House, 1973.

3. Assertiveness training:

   Everyperson's Bill of Rights

   Goals of Assertive Communication

   Tenets of Assertive Philosophy

   Non-assertive, assertive and aggressive behavior: definitions and examples

   Supplementary exercises

Recommended Reading

Butler, Pamela E. "Female-Male Relationships: Forming a New Connection," *Self-Assertion for Women: A Guide to Becoming Androgynous.* San Francisco: Canfield Press, pp. 237-266.

Osborn, Susan M. and Gloria G. Harris. "Foundations and Basic Techniques," *Assertive Training for Women.* Springfield, Ill.: Charles C. Thomas Co., 1975, pp. 49-72.

Jakubowski-Spector, P., "Self-Assertive Training Procedures for Women," in *Psychotherapy for Women: Treatment Toward Equality*, eds. Edna Rawlings and Diane K. Carter. Springfield, Ill.: Charles Thomas Co., 1976.

Basic source for an assertiveness workshop packet prepared by Pam E. Vescolani: "Assertive Communication: A Doorway to Self-Discovery."

4. Consciousness raising: aims and process

Consciousness Raising Handbook (1975) to: Los Angeles N.O.W.
743 South Grandview St.
Los Angeles, CA 90057

$2.50 + .50 mailing

> "As a result of their experiences in C-R, the women of L.A. NOW developed some strong and rather heretical views on the subject: that leadership is necessary, that structure is necessary, and that topics should be chosen for their political implications (Do Women Like Women? Lesbianism and Feminism, Women and Obsolescence). They also believe that participants should do background reading on the chosen subject before each meeting so women can build on both their personal and intellectual experiences. A significant approach . . ."
>
> from The New Woman's Survival Sourcebook. New York: Knopf, 1975.

The following overview of consciousness raising--its basic purposes and techniques--draws on material from the National Task Force on Consciousness Raising of the National Organization of Women and from the material in Our Bodies, Ourselves.

Consciousness raising groups seek to make us aware of our position as women in a sexist society and to become motivated to change certain of our behaviors and society itself so that we do not continue to be oppressed. The process by which these aims are accomplished is, in part, a matter of achieving a supportive environment in which women can learn to talk openly to one another. Therefore, the groups are small, usually leaderless, meet for an indeterminant length of time--

depending on the group's finding the meetings useful, and have the ground rule of no confrontation, no openly judgmental comments about what other women say within the group. Topics include growing up female and its ramifications (for example, health, our sexuality, our relationships to other women). The NOW Task Force Consciousness Raising Guidelines vary the CR process a bit, using facilitators (not formal leaders), planning topics in advance, and assigning reading so that the group's own experience is combined with other women's ideas. Facilitators use discussion questions to ensure coverage of issues. (For a discussion of differences between consciousness raising groups and other therapy groups, see Rush's Getting Clear, p. 125.)

Another aspect of the CR process involves the more precise aims named in the "Preface" to the first edition of Our Bodies, Ourselves: changing our internalized sexist values; rediscovering activity--not just product-oriented activity but the setting of standards for ourselves to follow through on and therefore to succeed at; rediscovering anger and then connecting it with the issues that provoke it, so that we are "motivated to try to create constructive alternative ways of being and living," (OBO, p. 10); and finally, rediscovering our separateness--that is, discovering that as persons we have strengths, sometimes unexpected strengths, that do not make us dependent on others unless we freely choose to be.

Supplementary Bibliography

The following additional works may be useful to teachers of this course:

Guides to Audio-visual Materials (including films)

Women and Film (periodical)

PO Box 4501
Berkeley, California 94704

$3.00 individuals
$5.50 institutions

Survival Sourcebook says, "This magazine remains the single, most impressive and indispensable publication on women and film."

Women in Film: A Bibliography

Send to:

Women in the Arts, Albany Area NOW
PO Box 6064
Albany, New York 11568 No price listed.

New Woman's Survival Sourcebook says it "includes an annotated listing of films (including distributors and prices) by category: films by women directors, the image of women in film, the history of women in film, minority women, self-development, and socialization."

Lee, Susan Dye. "Audiovisual Teaching Materials," Signs: Journal of Women in Culture and Society, Vol. 2, No. 3, Spring, 1977, The University of Chicago Press, pp. 651-663.

Review of recent audiovisual materials on women, suitable for college-level history and social science courses. Includes bibliography of film listings and addresses. (Note: the controversial "How to Say No to a Rapist -- and Survive" is included. N.O.W. is challenging its implicit sexism, its assumptions, the style of Storaska's presentation, etc. If used it should be followed by a summary of NOW's objections.)

Kowalski, Rosemary Riblich. Women and Film: A Bibliography
Metuchen, N.J.: Scarecrow Press, 1976.

Briefly annotates film dealing with: women as performers, women as film makers, images of women, women columnists and critics. Lists reference works and catalogues.

Wengraf, Susan and Linda Artel. Positive Images: Non-Sexist Films for Young People. San Francisco: Booklegger Press, 1976.

Booklegger Press
555 29th Street
San Francisco, CA 94131

An intelligently annotated guide for schools from primary through college. The films are rated honestly for feminist content and film quality.

Physical and Mental Health

Blackwell, Elizabeth. Opening the Medical Profession to Women: Autobiographical Sketches. Introduction by Dr. Mary Roth Walsh. New York: Schocken, 1895.

Delaney, Janice, Mary Jane Lupton and Emily Toth, The Curse, A Cultural History of Menstruation. New York: New American Library, 1976.

Cites literature and anthropological sources to show customs and taboos in world civilization.

Donnison, Jean. Midwives and Medical Men, A History of Inter-Professional Rivalries and Women's Rights, New York: Schocken, 1977.

Gordon, Linda. Woman's Body, Woman's Right: A Social History of Birth Control in America. New York: Grossman Publishers, 1974.

Discusses the philosophic issues surrounding birth control movements in the 19th and 20th centuries.

Hammer, Signe, ed. Women, Body and Culture: Essays on the Sexuality of Women in a Changing Society. New York: Harper and Row, 1975.

Sherfey, Mary Jane, M.D. The Nature and Evolution of Female Sexuality, Vol. 1, New York: Random House, 1966.

Takes off from Masters and Johnson research on the female orgasm. Deals with physiological, psychological cultural and historical aspects of female sexuality.

Weitz, Shirley. Sex Roles: Biological, Psychological and Social Foundations, New York, N.Y.: Oxford University Press, 1977.

Interdisciplinary approach to female, male roles; cross-cultural material on sex-role modification in USSR, China, Israel and Scandinavia, historical view of feminism in America. Suggested readings in all areas. Excellent survey of current material.

History and Historiography (Special Issues of Periodicals)

Negro History Bulletin. International Women's Year.
Vol. 38, No. 8, August-September 1975.

"Preview" (Thelma D. Perry) p. 429;
"Slavery, civil war and reconstruction: a study of black women in microcosm" (John E. Fleming) p. 431;
"Emma Frances Grayson Merritt, pioneer in Negro Education" (Estelle W. Taylor) p. 435;
"Blacks making their mark in legal profession." (Minnie H. Freeman) p. 441.

Journal of Interdisciplinary History

"The History of the Family," I. (II, 2, Autumn, 1971);
"The History of the Family," II. (V, 4, Spring, 1975);
"The History of the Family," III, The Black Family (VI, 2 Autumn 1975).
Persistent Myths about the Afro-American Family (Herbert G. Gutman,) p. 181;
The origins of the female-headed black family: the impact of the urban experience (Frank F. Furstenberg, Jr., Theodore Hershberg and John Modell) p. 211;
The Household Composition of rural black families: Louisa County, Va. 1880 (Crandall A. Shifflett) p. 235;
The Black Slave Family and Household in the British West Indies. (B. W. Higman) p. 261.

Bridenthal, Renate and Claudia Koonz, eds. Becoming Visible: Women in European History, Boston: Houghton Mifflin Co., 1977.

Excellent background material in women's history although emphasis is on Europe.

Caroli, Betty Boyd. "Italian Women in America: Sources for Study," Ital. Am. 2 (Spring, 1976), pp. 242-54.

Cott, Nancy F. ed. Root of Bitterness: Documents of the Social History of American Women. New York: E. P. Dutton & Co., 1972.

De Pauw, Linda Grant and Conover Hunt. Remember the Ladies: Women in America 1750-1815. New York: The Viking Press, 1976.

A studio book with color prints and photographs and a carefully written, informative text. Aspects of women's lives such as courtship, motherhood, domesticity, work, religion, war, fashion, are treated. A beautiful and original book.

Duniway, Abigail Scott. Path Breaking, An Autobiographical History of the Equal Suffrage Movement in the Pacific Coast States, Introduction by Eleanor Flexner (New York: Schocken).

Gordon, Linda et al., "Historical Phallacies: Sexism in American Historical Writing," ed. Berenice A. Carroll, Liberating Women's History, Urbana, Ill., University of Illinois Press, 1976, pp. 55-74.

Trenchant critique of history which excludes or condescends to women, (written primarily by male historians). A must before selecting course materials.

Harris, Barbara J. "Recent Work on the History of the Family: A Review Article," Feminist Studies, 3 (Spring-Summer 1976), pp. 159-72.

Kelly-Gadol, Joan. "The Social Relation of the Sexes: Methodological Implications of Women's History." Signs, 1 (Summer 1976), pp. 809-23.

Lerner, Gerda. *Bibliography in the history of American women*. Bronxville, N.Y.: Sara Lawrence College, 1975.

__________, ed. *Black Women in White America: A Documentary History*, New York: Random House, 1972.

Important collection of documents dealing with the black woman's struggle in the United States.

__________, *The Female Experience: An American Documentary*. Indiannapolis, Ind.: Bobbs-Merrill, 1977.

Original collection of primary documents, 1637-1975, by and about American women, grouped under such headings as "The Female Life Cycle," "Just a Housewife," "Working for a Living," and "Women in Politics." Much material taken from diaries, letters, transcripts of meetings and hearings--much of it available only in special research libraries. Valuable social history of women through documents by a leading social historian of women.

__________, *The Grimke Sisters from South Carolina: Pioneers for Women's Rights and Abolition*, New York: Schocken Books, 1971.

Extensive biography of two important feminists, written in Lerner's own unique style: warm *and* scholarly.

__________, *The Woman in American History*, Menlo Park, Calif.: Addison-Wesley Pub. Co., 1971.

Short but powerful history from a radical feminist point of view. Good introduction to women's history in U.S.; suitable for both high school and college.

Kahn, Kathy. *Hillbilly Women*, New York, N.Y.: Doubleday and Co., Inc., 1973.

Rosenberg, Carroll Smith. "Beauty, the beast and the militant woman: a case study in sex roles and social stress in Jacksonian America," *American Quarterly*, Vol. 23 (October 1971) pp. 562-84.

Analyzes attempts of the New York Female Moral Reform Society, founded in 1834, to convert New York prostitutes to evangelical Protestantism.

Rowbotham, Sheila. Hidden from History: Rediscovering Women in History from the 17th Century to the Present, New York: Random House, 1974.

Rowbotham shows that feminism alone does not theoretically explain women's oppression. Class exploitation and cultural indignities must be considered. The fate of all women has not been the same. Analysis of British feminism and socialism provides background for American issues.

Ryan, Mary P. Womanhood in America From Colonial Times to the Present. New York: Franklin Watts, 1975.

Readable and perceptive essays on cultural and social history of women.

Women and Economics

Brownlee, W. Elliot and Mary M. Women in the American Economy, A Documentary History 1675 to 1929. New Haven: Yale University Press, 1976.

Debunks stereotypes, shows that women were actively feminist before Revolutionary times.

Chesler, Phyllis and Emily Jane Goodman, Women, Money, and Power, New York: William Morrow and Company, Inc., 1976.

Forceful discussion of crucial contemporary issues in the women's movement, showing that our lives have been manipulated by male greed, profits, power, war, and madness. Without an understanding of money and power be prepared for capitalism or its successor.

Gilman, Charlotte Perkins, Women and Economics: A Study of the Economic Relation Between Men and Women as a Factor in Social Evolution, Boston: Small, Maynard and Co., 1898.

Women and Society

Barovic, Marie Rosenberg and Len V. Bergstrom, Women and Society: a Critical Review of the Literature with a Selected Bibliography, Beverly Hill, Calif: Sage Publications, Inc., 1975.

An extremely valuable tool. Briefly annotates works in Sociology, Political Science, History; Women in Philosophy and Religion, Medicine and Health; Biographies, Autobiographies and Memoirs; Literature and the Arts, Psychology, Anthropology, and Economics. Lists general reference works on women. Most are U.S. but some international references also included.

Chafe, William H. The American Woman: Her Changing Social, Economic, and Political Roles, 1920-1970. New York: Oxford University Press, 1972.

An overview of women's political and economic activities after the Nineteenth Amendment. He analyzes reasons why women did not maintain the momentum of political activity after 1920. Brings the history of women's rights up to the 1970's.

Frankfurt, Ellen. Vaginal Politics. New York: Bantam Books, 1973.

A pioneering study of the relationship between sex roles, power, and discrimination.

Gornick, Vivian and Barbara K. Moran, eds. Women in Sexist Society: Studies in Power and Powerlessness. New York: New American Library, 1971. $2.25.

Howe, Florence, ed. Women and the Power to Change, New York: McGraw Hill, 1975.

Excellent collection of feminist essays with introduction by one of the movement's most influential women.

Millman, Marcia and Rosabeth Moss Kanter, Another Voice: Feminist Perspectives on Social Life and Social Science, Garden City, N.Y.: Anchor Press/Doubleday, 1975.

Collection of essays which critically examine sociology from a feminist perspective.

Oakley, Ann. Woman's Work: The Housewife, Past and Present. New York: Random House, 1974.

A sociological study of the function of the housewife, in the context of Charlotte Perkins Gilman's earlier critique. The economic and psychological dependence of women and their linkage to the housewife's role.

Peterson, Deena, ed., A Practical Guide to the Women's Movement, Brooklyn, N.Y.: Women's Action Alliance, Faculty Press, 1975.

Valuable handbook which lists over 500 organizations dealing with women's issues; contains excellent reading list, addresses of bookstores and mail order organizations, guidelines for consciousness-raising groups (with special sections for black women and young women).

Roszak, Betty and Theodore Roszak, eds. Masculine/feminine: readings in sexual mythology and the liberation of women. New York: Harper and Row, 1969.

Tamara, M. S. Mednick, S. Schwartz Tangri, L. Vladis Hoffman, eds. Women and Achievement, New York: Hemisphere Publ. Corp., 1975.

Tavris, Carol and Carole Offir, The Longest War; Sex differences in perspective. New York: Harcourt Brace Jovanovich, Inc., 1977.

Watson, Barbara Bellow, ed., Women's Studies: The Social Realities, New York: Harpers, 1976.

Contains classic arguments for equality: Wollstonecraft, Mill, Shaw, Woolf, and de Beauvoir, current research on sociological, psychological, and anthropological approaches to the status of women, a review of important articles on the Feminist Movement, 1890-1920, and a concluding chapter by Jo Freeman on the Women's Liberation Movement.

Wortis, Helen and Clara Rabinowitz, eds. The Women's Movement: Social and Psychological Perspectives, New York: John Wiley and Sons, Inc., 1972.

Important articles on the women's movement by behavioral scientists which demonstrate its vast implications for our entire social structure.

Legal Issues

American Civil Liberties Union, Women's Rights Project's Athletics Packet can be obtained by sending $1.50 (fourth class) or $2.00 (first class) to Project, 22 East 40th Street, New York, N.Y. 10016. Includes bibliography.

Brown, Barbara and Thomas Emerson, Ann Freeman. "The Equal Rights Amendment, A Constitutional Basis for Equal Rights for Women," Yale Law Journal, April, 1971.

Send to:
Yale Law Journal
401 A Yale Station
New Haven, Connecticut 06520
$3.50

"definitive analysis of ERA ... . The article provides a comprehensive summary of the history and background of laws which have discriminated against women and the conditions which ultimately released the ERA from Congress. But it is most valuable for its analysis of the impact of the ERA on controversial areas, including rights of husbands and wives, the military and women, prostitution, rape."

--from The New Woman's Survival Sourcebook. New York: Knopf, 1975.

"The ERA and Its Enemies," in Majority Report, January 25, 1975.

Send to:
Majority Report
74 Grove Street
New York, N.Y. 10014

The whole issue is devoted to ERA. Well researched articles on opposition.

Greenberg, Hazel, ed. "Introduction," The Equal Rights Amendment: A Bibliographic Study. Equal Rights Amendment Project. Westport, Conn., 1976, pp. xi-xxvii.

U.S., Department of Health Education and Welfare/Office for Civil Rights. Final Title IX Regulation Implementing Education Amendments of 1972 Prohibiting Sex Discrimination in Education. Washington, D.C. Department of H.E.W., (June, 1975).

Copies can be obtained free of charge from H.E.W.

U.S., Department of Health, Education and Welfare. Memorandum to Chief State School Officers: Elimination of Sex Discrimination in Athletic Programs. Washington, D.C., H.E.W., September, 1975.

Copies can be obtained free of charge from H.E.W.

Women Law Reporter, The legal service covering judicial, legislative, and administrative actions in sex discrimination law. Write to Women Law Reporter, 5141 Massachusetts Avenue, N.W., Washington, D.C. 20016, for reprints of September 15, 1974 and December 1, 1974 issues.

Literature and Criticism

Bankier, Joanna et al., The Other Voice: Twentieth Century Women's Poetry in Translation, New York: W. W. Norton, 1976.

Excellent selection of contemporary international women's poetry. Contains short biographical sketches.

Cahill, Susan, ed. Women and Fiction. N.Y.: New American Library, 1975. $2.25.

Collection of short fiction by both American and British writers, with biographical sketches. Rather traditional selection of non-contemporary writers; some contemporary writers included.

Chester, Laura and Sharon Barb, eds. Rising Tides: 20th Century American Women Poets. N.Y.: Washington Square Press, 1973. $1.95.

Good selection with sort biographies and pictures of poets. Of the anthologies, this one is most feminist in orientation.

Edwards, Lee and Arlyn Diamond, eds. American Voices, American Women. New York: Avon Books, 1973. $1.95.

Contains short fiction by M. Wilkins Freeman, Kate Chopin, and Susan Glaspell, among others.

Howe, Florence and Ellen Bass, eds., with introduction by Howe. No More Masks: An Anthology of Poems by Women. Garden City, N.Y.: Doubleday, 1973. $3.95.

All American selection. Not particularly feminist in orientation. Good number of black poets.

Miller, Casey and Kate Swift, Women and Words. Garden City, N.Y.: Anchor Press/Doubleday, 1976.

A significant contribution to understanding of the influence of language on sexism, plus guidelines on how to develop accurate writing and speech.

Parker, Gail, ed., The Oven Birds: American Women on Womanhood: 1820-1920. Garden City, N.Y.: Anchor Books, 1972. $2.95.

Contains C. P. Gilman's "The Yellow Wallpaper" Jewett's "The Courting of Sister Wisby," and a very interesting story by Harriet Beecher Stowe ("The Cathedral") showing one woman's compromise with her "true womanhood" conditioning. Prose by representative well known women thinkers of period, including Catherine Beecher.

Parker, Jeri, ed. Uneasy Survivors: Five Women Writers. Santa Barbara and Salt Lake: Peregrine Smith, Inc., 1975. $5.95.

The five include: Jewett, Freeman, Cather (Antonia & O Pioneers exerpted) Glasgow, Wharton. Strengths: compact collection of biographies of many women included, plus extensive bibliography at end.

Rotter, Pat, ed. Bitches and Sad Ladies: An Anthology of Fiction By and About Women. N.Y.: Dell, 1975. $2.25

Mainly American, some British writers--very contemporary selections for an anthology. No biographical sketches.

Schneiderman, Beth, ed. By and About Women: An Anthology of Short Fiction. N.Y.: Harcourt, Brace, Jovanovich, Inc., 1973.

Feminist, organized around themes. 20th century writers, some contemporary. Mix of American, British, with short biographical sketches and study questions.

Handbooks

The New Woman's Survival Sourcebook, Susan Rennie. and Kirsten Grimstad, editors. New York: Alfred A. Knopf, 1975.

Where (every published source) to send for practical information on women's interests and issues. A woman-made book. A necessity for any women's studies teacher.

Women in Transition, Inc., Women in Transition: A Feminist Handbook on Separation and Divorce, New York: Scribners, 1975.

Appendix: Item #1

On Social Change

The following brief outline of theories of social change may be useful to the teacher.

Theories of Social Change

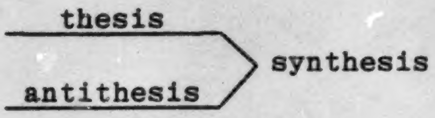
A. Deterministic

  1. Evolutionary - as in nature - from simple to complex - continued process of differentiation - birth, maturation, death - inevitable "course" of history - institutions, cultures, groups follow patterns as in "The Course of Empire": birth, youthful vigor, maturation, death.

  2. Cyclic - history repeats itself - there is nothing new under the sun - nothing really changes - it only seems to.

B. Conflict (between groups, ideas, values)

  1. Hegelian dialectic - change occurs as ideas, groups, theses develop and opposing ideas, groups, theses come into being as reactions to them; out of this opposition new ideas, groups, themes develop. These, then, become the new ideas, groups, theses and exist until challenged or opposed - a continual process:



2. Class struggle - as described by Marx - groups vie for power - especially control over the means of production - assumes materialistic motivation is the driving force for change and that conflict is inevitable until the final establishment of a classless society.

3. Charismatic groups or individuals operate as change agents -

   Victor Hugo - "Nothing is as powerful as an idea of whose time has come." "Deviants" provide an example of alternatives; but only a certain range or lattitude is allowed - see difference between the rebel, the heroine/hero, the saint, the martyr, the non-conformist, and the criminal.

4. Awareness of alternate values, lifestyles, technology -

   Culture is fragile - easily changed by consciousness.

5. Alteration or shift in value systems -

   See P. T. Sorokin's views.

Methods of Social Change

A. Those using force or coercion:

   1. imposed from outside the culture as in war, invasion, colonization.
   2. forceful overthrow of existing powers by groups within the culture - coup d'etat, revolution, etc.

B. Those using persuasion, education, election, non-violence:

   1. voting another party into power.
   2. non-violent revolution - may be:
      active - demonstrations, acts, deeds, "body on the line"
      passive - non-cooperation, sit-down, stand-in, boycott, non-payment, silence
      both active and passive - satyagraha (Truth Force)

C. Change which results from technology, culture contact, learning of alternatives through media/books, drama, etc. Such change may be:

planned - imposed or grassroots democracy.
unplanned - much change in the modern world falls into this category - see what simple contact with outsiders did to the Tassaday - what contact with Eastern mystics is doing in the U.S. today - see also what "rising expectations" did in provoking riots in ghetto areas, in giving impetus to women's demands.

D. Change which occurs as a result of "Revolution by Consciousness" - see Charles A. Reich's *The Greening of America*.

E. Change Agents

Charismatic leaders and groups provide an *awareness of alternatives* - become *role models* who put ideals into practice - or who behave in ways which reflect new values. Cultures and individuals often hold conflicting values - examples: we value consensus but also dissent; profit, but also sharing; violence, but also love; elitism, but also equality; order, but also freedom; the life of the group, but also individual rights. Change agents are those who express the yearnings of many for "a new way."

Appendix: Item #2

A Guide to Oral History Interviews

This group of questions serves as a guide to those conducting oral history interviews for the first time. Read through the questions so that you are familiar with them. Be alert to points raised by your informant and follow up with helpful questions; unexpected contributions are often the most revealing. The questions are directed at older women; their long lives should show us how changes occur over time. Don't hesitate to add questions that seem important to you.

1. What is your name, your father's and mother's name.
2. Were you born in the United States? If not, when did you come to this country? From what country?
3. Were your parents born in the United States? If not, where did they come from?
4. Early life: What was the atmosphere of your home? What did your parents expect of you in the way of chores? Support? What did your parents expect and hope for you as a girl? What was their marriage like? Did it influence your choices of a mate? Of a career? Do you practice the same religion as your parents?
5. Education: How far did you go in your schooling? Were the boys and girls in your family expected to have the same amount of schooling? Was it a positive value for a woman to be educated? Was it important to get "practical" education? Religious education? Were you trained in the family business? Do you think that girls were advised to do different things, behave differently, choose different courses of study in school?

6. Young womanhood: Did you work? If so, what was your job? Do you remember whether you were happy to start working? What sort of job did you seek? What was more important to you in selecting a job--pay, working conditions, fellow workers? Did your educational training prepare you for a special job? Did you seek a job with advancement possibilities?

7. Once at work did you find you were discriminated against because you were a woman? If so, in what ways? What were your prospects of changing jobs to better yourself? Did you shun certain jobs because they were "men's" work? If so, why?

8. Did you marry? What extent did need for economic security motivate your choice? Did you marry someone of the same religion? Did you work or quit working?

9. Did you have children? How many? What were your expectations for them? Were your expectations different for boys and girls?

10. If you remained single, did you feel a social stigma? Was your job rewarding? Could you have kept working at it if you had married?

11. Were you involved in community activities? Did you become involved in political work? What sort? Labor union activities?

12. Do you feel that your old age has been adequately prepared financially?

13. What is the thing you most wish you had done?

14. What do you most take pride in having accomplished?

II. The Interview Process*

A. Know your tape recorder. Make sure it can do the recording job expected of it. Set it up before the interview.

B. Choose a quiet tape environment, making sure to eliminate background noises like traffic sounds from open widnow, t.v. playing in next room.

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*Notes from a lecture given by Johnetta Brazell, from Oakland University.

C. If possible, before taping interview meet with interviewee to explain purpose and nature of interview. Make clear that you desire interview with the individual--alone.

D. Schedule interview for no more than two hours.

E. Come to interview with your homework done: with either a list of questions arranged in some progression, or an interview outline. Be familiar enough with the list or outline so that you can depart from it if a more profitable line of questioning suggests itself.

F. Be relaxed enough to listen to interviewee, so that you can ask follow-up questions or to probe unexpected material.

G. After interview is over and you have thanked the interviewee, leave the door open for your return for more information, if need be. Also, write her name and the date on the tape before you leave.

H. Then transcribe the interview as soon as possible. If your machine has a minute recorder, by noting down the minutes into tape of key passages, you will be able to easily retrieve them later.

Appendix: Item #3

Guidelines for Papers: Notable American Women

A Notable American Woman paper is more than a biographical study; it is an analysis and synthesis of facts in which you come to a conclusion about what was significant in the growth and development of one woman. To make that judgment, it is important to learn first about the context of the times in which your individual lived. Political-cultural histories give such background information. The goal of writing such a paper is two-fold: first, through the research, you'll find out a lot about your library and how to use it to discover the history of women; second you'll be called upon to use your own thoughts and ideas in interpreting the information you find.

Here are some questions you will want to be sure to answer in your paper. Be sure you write a paper rather than a set of answers to a set of questions.

1) Why is the woman you're writing about "notable"--what is it that you find exciting about her life?

2) Dates of birth and death; where she lived and worked: What do these facts tell us about the culture in which the woman lived?

3) What were some of the difficult and/or important choices that she made during her lifetime? Why were they important?

4) Who were the significant people in her life? Why were they significant?

5) How did she feel about being female in a male culture? Did she make any statements about particular obstacles encountered because of her sex?

6) What do you think were the factors in her personality contributing to her overcoming of these problems? Were there any problems she either couldn't or didn't overcome?

7) How was she viewed by the culture in which she lived?

In essence, you should write a paper which both you and other people will find interesting, including selected factual information to illustrate important points about the woman's life or personality.

Often you will find that material in the library on these women will have to be tracked down; you will have to use more than the card catalog. Be sure to check periodical indexes such as the Readers' Guide to Periodical Literature. Check the reference book called Notable American Women, if your library has it. If the woman you are researching made the news, you might want to track down old news stories about her. Your reference librarian will, no doubt, have additional ideas. Be sure to ask her or him. Whatever you do, avoid depending too heavily on any one source. Remember that a biography written in the 19th century about Pocahontas will tell you much more about 19th century attitudes toward Native Americans and women than about Pocahontas (although you might want to say something about the history of attitudes toward Pocahontas). Read critically!

Suggested length: about 5 typewritten pages.

Include an annotated bibliography.

The following selected list of notable American women should serve as a place to begin.

17th Century

Pocahontas
Mary Dyer
Anne Hutchinson
Anne Bradstreet
Mary Rowlandson

18th Century

Elizabeth King
Phyllis Wheatley
Abigail Adams
Mercy Otis Warren
Eliza Lucas Pinckney

19th Century

Sojourner Truth
Elizabeth Blackwell
Sarah Grimke
Angelina Grimke
Lucretia Mott
Harriet Tubman
Harriet Beecher Stowe
Catherine Beecher
Elizabeth Cady Stanton
Susan B. Anthony
Frances Willard
Lucy Stone
Anna Howard Shaw
Margaret Fuller
Dorothea Dix
Lillian Wald
Jane Adams
Charlotte Perkins Gilman
Kate O'Flaherty Chopin
Abby Kelley
Julia Ward Howe
Sacajawea
Victoria Woodhull
Laura Haviland
Matilda Miner
Carrie Chapman Catt
Alice Stone
Alice Hamilton
Harriet Martinean

20th Century

Alice Paul
Marian Anderson
Gwendolyn Brooks
Autherine Lucy
Rosa Parks
Daisy Bates
Leontyne Price
Lorraine Hansberry
Mahalia Jackson
Mary McLeod Bethune
Mountain Wolf Woman
Emma Goldman
Florence Luscomb
Rebecca Shelley
Elise Boulding
Barbara Reynolds
Tillie Olsen
Betty Friedan
Margaret Sanger
Crystal Eastman
Rose Schneiderman
Eleanor Roosevelt
Pearl Buck
Margaret Mead
Mary Daly
Toni Morrison
Harriet Arnow
Rachel Carson
Kate Millett
Shirley Chisholm
Barbara Jordon
Dorothy Day
Mari Sanchez
Leslie Silko
Nikki Giovanni
Caroline Bartlett Crane
Florynce Kennedy
Robin Morgan
Gail Hightower
Mother Jones
Charlotte Perkins Gilman
Karen deCrow
Frances Perkins

Women's Studies Curriculum Series

Evaluation

Both the National Endowment for the Humanities and the designers of the Women's Studies Curriculum Series need your evaluation of these materials. Please take a few minutes to answer the following questions. Use a separate evaluation form for each course you are evaluating.

Return to:

NEH Core Course Evaluation
Women's Studies Program
The University of Michigan
1058 L.S.A. Bldg.
Ann Arbor, Michigan 48109

1. Name of course you are evaluating:

_____ Women and Identity
_____ Women's Art and Culture
_____ A Cross Cultural Study of Women
_____ New Woman, New World: The American Experience

2. Information on how you used this course:

Name of course at your institution in which you used the curricular materials ______________ ______________

Semester and year ____________________

Level of course (fr/soph/jr/sr) ______________

Enrollment ______________

Brief description of course ______________________________
____

3. Please indicate what portion of the NEH Core Course you used:

_________ the entire course
_________ 3/4 of the materials
_________ 1/2 of the materials
_________ other

4. Indicate which parts of the course were most useful to you.
Mark: 1(Extremely useful); 2(useful); 3(not useful); 4(not applicable). Annotate your numeric evaluation if you wish.

Bibliographic materials ____________________

Lecture Outlines ____________________

Introductory explanations ____________________

Questions for Discussion ____________________

Suggested Assignments ____________________

Other ____________________

5. Evaluate the quality of the materials you used:
Mark: 1(High quality); 2(Medium); 3(Low); 4(not applicable).

Bibliographic materials ____________________

Lecture Outlines ____________________

Introductory explanations ____________________

Questions for Discussion ____________________

Suggested Assignments ____________________

Other ____________________

6. What other materials do you think should be included in a course on this topic? What materials might have been excluded?

7. Any other general evaluative comments or suggestions?

8. Nature of your institution.
Does your institution have a Women's Studies Program? _____
If yes, briefly describe:

Is your institution a:

__________ Community college
__________ 4-Year college
__________ University
__________ Public
__________ Private
__________ Number of students

9. Do you think the courses in the Women's Studies Curriculum Series should be made available as textbooks for students to use?

10. (OPTIONAL): Your Name ______________________________
Title ______________________________
Institutional Address ______________________________
____